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THE  
**Jewish Expositor,**

AND  
**FRIEND OF ISRAEL.**

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**FEBRUARY, 1822.**

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THE REPLY OF BASILICUS  
TO THE  
REV. HENRY GAUNTLETT'S OBSERVATIONS ON THE MILLENNIUM.\*

*To the Editors of the Jewish Expositor.*

Gentlemen,

THE intervals at which the "Thoughts on the Scriptural Expectations of the Christian Church" have been presented to your readers, having far exceeded the limits originally contemplated by the Author, he considers it as a tribute of respect to them, and a debt of justice to himself, to request your insertion of this intermediate paper.

Persons, whose course of reading and reflection may have pre-disposed them to adopt the general line of argument which Basilicus has pursued, and some whose attention has been primarily

drawn thereby to the consideration of the subject, will naturally be desirous to receive a fuller confirmation of the statements already made, and may be led by an unexplained suspension of the work, to form conclusions of an unfavourable nature; while others, who may have been hastily pledged to the support of opposite and generally received opinions, may flatter themselves with an expectation, that they will be troubled no more by urgent solicitations to the grave consideration of a theory, unhappily, rejected by many without examination.

To the first class of your readers, a few words by way of apology are justly due: to the second, a few of expostulation may not be unseasonable.

For the earlier interruptions of the original plan, it may be sufficient to state, that they were occasioned by calls of duty, incompatible with the continuance of a printed work, or demanding exertion of that kind in another direction. The later suspension of it altogether, has originated in no doubts or misgivings as to the

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\* The Editors of the Jewish Expositor, while they willingly open their pages to the candid and Christian discussion of both sides of this interesting subject, are not to be understood as pledging themselves to the adoption of the sentiments of their correspondents, except as they shall be clearly proved to be consistent with the oracles of God.



nature and validity of the work itself, but from the inexpediency of any further prosecution of it under circumstances of indisposition, aggravated, if not occasioned, by varied and continued exertion. The author, whatever his sentiments may be, has been called to review them on a bed of sickness, and he can truly declare, that in those moments when *Scriptural Expectations* can alone administer support and consolation, his personal experience and application were strongly confirmatory of those which he had not hesitated to promulgate, under a conviction that they form a component part of "*the whole counsel of God.*" Thankful, indeed, would he now be, to any one more "mighty in the Scriptures" who would undeceive him, if led astray by a spirit of delusion, even though it were,

"Demptus per vim mentis gratissimus error,"

but he is constrained to declare, that if confirmation were needed, to the ancient and orthodox view of *the dispensation to come*, beyond its own intrinsic evidence, it would be found in the futility of the objections, ancient and modern, which arise from an imperfect or overstrained view of the question, and not from the question itself, to which, when rightly apprehended, they afford no answer at all. These remarks are occasioned by the appearance of "*The last Exposition of the BOOK OF REVELATION,*" which the author\* informs us, "*ought to be the best.*"

By the declarations of the Preface, this work appears to be little more than a compilation of former commentators on the Apocalypse, and with its merits, *as such*, no opinion is here intended to be offered; in the Appendix to the second Edition, a paper is inserted, "On the subject of the millenium," the declared object of which is, to overthrow "the hypothesis of Basilicus," and it concludes in a most triumphant manner, with "*a consideration* which so completely demolishes his whole system, that it 'leaves not a wreck behind!!!'"

If it shall appear that this potent and vaunted consideration, with many others in the course of the paper, are founded on a misapprehension of the grounds on which the system rests, the system will stand precisely where it did, on a foundation which existed nearly 1800 years before the letters of Basilicus, or the *last Exposition*, were ever heard of. The question is not what these or any writers of much note or none, may think, write, or interpret—but "what saith the Scripture?" and how does one part thereof interpret and illustrate another? *The doctrine* of the glorious reign of Messiah, and the triumphant state of his kingdom to come on earth, as contrasted with the suffering condition of Christ, and the militant state of the church, is by no means confined to the Apocalypse. It appears to be the general scope of the written word, the very burden of prophecy, ultimately confirmed, illustrated, and defined by "the Revelation of Jesus Christ," in his last communication to his servants.

"It is acknowledged, (by the Expositor himself) that the doctrine of the personal reign of Christ

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\* See p. 37, of Preface to "An Exposition of the book of Revelation, by the Rev. Henry Gauntlett. Second Edition. London: Printed for Hatchard, Piccadilly, 1821.

was held by *many individuals* in the early ages of the church"—but according to him, it does not appear even at that time to have been *generally* received, and "*the fact of its partial reception*" he thinks accounted for, by the remark, that "the book of Revelation was but little understood by the early Christians." If the authority of the fathers may be put in competition with that of the Expositor, the reception was not *so partial* as he seems to imagine, for Justin Martyr informs us, that *all who were wholly orthodox* had received it. The argument from the fulfilment of prophecy for the clearer apprehension of its accomplishment in the latter days, has little to do with the point in question, for the question is not concerning "*the nature and circumstances of the accomplishment of the prophecy*," which the event alone can explain, but concerning this simple position as to *the prophecy and doctrine* itself, viz. whether the glorious and triumphant reign of Christ and his saints on this earth, be the doctrine of Scripture, and whether it was received as such by the Christians in the apostolic age. Persons who conversed with Saint John, and were among the number of his disciples, were, it should seem, more likely to have clear apprehensions on this point, than any now living upon earth. How it has happened that *the doctrine* has not been received "at any subsequent time as the doctrine of the church in general," may be satisfactorily explained to any candid inquirer, moderately conversant with ecclesiastical history. It was first considered as *heretical* by the papal expositors, who were much interested in proving it to be

so, but in their zealous attempts to this effect, they, happily for the truth, refuted their own arguments, by proving too much. In their eagerness to disprove the personal reign of Christ, so clearly announced in the Apocalypse, they would fain have attributed the composition of it to Cerinthus. For this account of the matter, see the Commentaries of the Society of Jesuits, and especially Cornelius a Lapide, on Rev. xx.

In subsequent attempts to revive this original doctrine, it has been mixed up with so much absurdity, that truth and falsehood, blended together, have shared nearly the same fate. A few, however, in all ages of the church, have entertained Scriptural and correct views upon the subject, and in the Protestant church, not a few of the most eminent for orthodoxy in all essential parts of general theology.

Another admission of the Expositor is, that "there is something in the hypothesis of the personal reign of the Messiah, which *primâ facie*, is *highly plausible, and as far as it is believed, exceedingly affecting to the mind*. The author (of the Exposition) states these sentiments of his own experience; twenty-four years ago, he published a pamphlet, entitled, A SCRIPTURAL view of the Millenium," containing sentiments similar to those of Basilicus, and though he did not decidedly embrace the doctrine himself, he nevertheless wrote a preface, recommending the subject to consideration, and to the *test* of Scripture." To *that test* alone, Basilicus did, and does refer, and by that criterion alone can the question be decided. The *ὁσιώται ὁπορευόμενοι* of the Expositor, may possibly not be the most



SCRIPTURAL, and certainly will not settle the point, which they appear either to evade or misapprehend.

He tells us, that "the fallacy of the reasonings in that (his own) pamphlet, like that of modern writers on the same subject, consists in explaining *literally* predictions, which, in order to harmonize the doctrines of the Bible, must necessarily be understood *figuratively*."

Without offence to this author, or any other, it may be questioned whether the *fallacy* does not mainly consist in the supposed *necessity*. The language of prophecy, might, from its subject matter, and eastern idiom, be of necessity, figurative, but that it is also in many instances, strictly literal, is equally certain. The best rule of interpretation seems to be, to understand in a literal sense those expressions which suffer no violation *thereby*, and to explain figurative expressions on the same subject according to the sense of the literal parts.

That *all parts* of "the word of prophecy," were not to be *literally* expounded is evident, and the caution of St. Peter when speaking upon the subject is very emphatic, if read according to the letter of the original, (2 Pet. i. 10.) "Every prophecy of Scripture does not come to pass according to its own (or proper) interpretation," by which we may understand, that some are literally fulfilled, and others, as they should be taken, in a figurative sense. As an instance of each case, we might adduce Bethlehem in Micah, and Babylon in the Apocalypse, but a *necessity* for *figurative* explanations to the latitude contended for, by no

means follows. All poetry, and works of human invention, all language, even that of common life, is often highly figurative, but no one therefore dreams of a necessity to understand expressions clearly of a literal import in the same manner.

It may be questioned whether much error has not crept into the interpretation of Scripture, by the extraordinary latitude which commentators have indulged in figurative accommodations. One instance may illustrate the fact. The evils denounced on the Jewish people were *literal*; they have been *literally* fulfilled—the blessings promised to the Jews are couched in the same *literal* manner, and they are *figuratively* and often exclusively transferred to the Gentile church, by which mode of interpretation, the "glory of Israel" has been considerably overshadowed.

"How can it be supposed (we are asked) that the saints, whose souls are now in heaven, should, after the resurrection of their bodies from the grave, descend to dwell on the earth again, for a thousand years," &c. The answer is, because it is *literally* declared, "The Lord cometh with ten thousand of his saints;" because it is written, "They lived and reigned with Christ a thousand years;" because they are represented as saying for themselves, "We shall reign on the earth;" because the pledge of this was *literally* given at the resurrection of many bodies of the saints in the holy city; and because others are said to be waiting for "the adoption, to wit, the *redemption* of the body;" because to understand "EARTH," literally written, as a figure of *heaven*, appears to be a con-



struction altogether inadmissible. It is asked again, "How can it be imagined, that Christ should quit the throne of his glory above to reign personally upon the earth? to which the only answer that can be offered is, the *literal* declaration, that "the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously, &c. &c."

Again, it is asserted, that "the views of the personal reign of the Saviour, with the long train of its consequences, *that stand in direct opposition to the tenor of many of the doctrinal parts of the sacred volume never can be received.*" In reply, we remark, that the conclusion would be most legitimate if the premises were true. Assertion is not proof, and out of the *many* doctrinal points alluded to, two only are produced, and if they shall be found to stand unaffected, or rather *confirmed* by the views in question, it remains for the objector to produce the remainder before he can demand an explanation. As far as the present writer has searched the Scriptures, and he trusts the examination has been both "*sober and impartial,*" he ventures to declare a conviction, that his expectations being wholly derived from Scripture, are opposed to no doctrine laid down therein, and afford a plain solution of many passages, to him otherwise inexplicable, or capable only of a very strained interpretation.

"If the comments of the most wise, and pious, and learned men, be admitted as essential to the solution of the problem; and the maxim concerning testimony be true, that *witnesses are not to be numbered, but weighed,*"—he is disposed to think

the *weight* of wisdom, piety, and learning, will be found to preponderate on his side, or at least the scales of human authority will stand so even, that judgment would be suspended with them: let all this be deemed but as dust in the balance of the sanctuary, and in that be the question weighed.

Our present purpose is of a more limited and easy nature, it is simply to set in array, the arguments of two private individuals, liable to error, and this not for the immediate determination of the question, but to examine whether the positions of the one are met, or by any means refuted by the other.

"The champion" of the Appendix, has not only defied Basilicus to his face, and called him into the field, but, according to his own boast, driven him from it, spoiled him of his armour, and after the demolition of his out-works, actually taken and destroyed his very citadel of strength, insomuch that *his* "cloud capt tower," his "gorgeous palace," nay, *his* "great globe itself," and all that it inherits, is already, in his estimation, but "the baseless fabric of a vision."

The bag of Basilicus is not supplied with pebbles from the stream of Avon. He has no occasion for such weapons of offence; *Non tali auxilio*. The "smooth stones" of a better brook are more effectual in a warfare which is not carnal, and with those he would assay to go against "this man which is come up," though his spear's head weighed more than six hundred shekels of iron.

Hear then the disdainful challenge!

"THIS HYPOTHESIS CANNOT POSSIBLY BE TRUE."

The considerations by which this assertion is maintained, are reduced to four, containing, it must be supposed, the main stress of the argument, and the collective weight of the Exposition itself.

We shall consider, and dispose of them seriatim. The first consideration asserts concerning the hypothesis as follows:—

First, "*It supersedes the numerous predictions respecting the spiritual reign of Christ.*"

To this naked and inconsiderate assertion we reply with confidence, *It supersedes none of them, and is confirmatory of many.*

In the discussion of any question of importance, it is a good preliminary to *settle the terms* thereof, and in this it is peculiarly requisite, as otherwise the most amicable and best intentioned disquisition among Christians, (and may the present ever be such) would be as idle and vain as the tournament occasioned by a dispute whether a shield was black or white, the device of which bore either colour, according to the side thereof presented to the eye of each combatant respectively.

The terms of the question lie between,

*The Spiritual Reign, and,*

*The Personal Reign of Christ,* thus called by way of contradistinction.

By the *Spiritual Reign* of Christ, we are to understand (it is conceived) that dominion over the soul and passions of man, usurped by sin and Satan, which is brought under the obedience of faith, and subjection to the Son of God, by the power and influence of his Spirit. This is

called in Scripture, "The kingdom of God *within* you." "The kingdom of God is not meat and drink, (not carnal, but spiritual) but righteousness, and peace, and joy in the Holy Ghost," Rom. xiv. 17.

By the *personal* reign of Christ, is intended, that kingdom which will *commence* at the glorious appearance of the Messiah, with which it is coupled by the apostle, 2 Timothy iv. 1. "HIS APPEARING AND HIS KINGDOM," when "THE CROWN of righteousness" will be given "unto all them that love his appearing," (verse 8.) when "the Son of Man," "this same Jesus, will so come in like manner" as he went "with the clouds of heaven;" when "there will be given to him dominion, and glory, and a kingdom, that all nations, languages, and tongues, should serve him;" when "the saints of the Most High shall take the kingdom, and possess the kingdom for ever;" and when "the kingdom, and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and his dominion an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed," (like the preceding four monarchies) when "the kingdoms of THIS WORLD are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Compare Acts i. Daniel vii. Rev. xi. 15. with the prophets, apostles, and evangelists, *passim*.

By *this*, whatever its circumstances and mode of fulfilment may be, of which we presume not to speak particularly, we mean,



the *personal* reign, which so far from superseding the predictions concerning the *spiritual* reign, may be deemed confirmatory of them all, for the *spiritual* reign, far from being extinguished at its commencement, will receive its full enlargement and perfect consummation. "A king shall reign in righteousness, and princes (the risen saints, Rev. xx.) shall reign in judgment," but not in this sense, "until the Spirit be poured upon us from on high," Isaiah xxxii. 1. 15. Then, as we conceive, the promise to Abraham, that "in his seed all the families and all the nations of the earth should be blessed," will be literally fulfilled, "when their eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken," (Isaiah xxxiii. 20.) Then all the subsequent or concomitant circumstances of a spiritual nature mentioned in the first consideration, will receive their full accomplishment, in the conversion of the heathen; the subjection of all kings, and the universality of faith, holiness, and peace. It is asked by the objector in the Appendix, under this head, "If the devil be suffered to continue to exercise his power, this universal prevalence cannot possibly take place." We reply as before, the conclusion would be legitimate if the premises were correct, for we assert, according to Rev. xx. that the *personal* reign or millennium, which are identified as the same by St. John, do not commence until Satan is actually bound. Satan, "the prince of this world," is yet in possession of his usurped dominion, on the

ruins of which, as we conceive, the throne of Christ, as "THE PRINCE OF THE KINGS OF THE EARTH," will be personally established. (John xiv. 30. and Rev. i. 5.)

It does not therefore follow, as asserted of this hypothesis, that "the universal spiritual reign of the Messiah must necessarily be superseded." We contend, that the saints (even now by faith) *live and reign with Christ in the power of his Spirit*, for they are already "raised up together, and made to sit together in heavenly places," they are already subjects of his *spiritual* kingdom as members of his mystical body, many of them even now appear as *the souls* of the martyrs, for they hold the same truths, bear the same witness, and are liable to the same or other forms of persecution. "But they shall be priests of God and of Christ, and shall reign with him a thousand years," and according to the song of the redeemed, if such testimony be admissible, they are already made both "kings and priests, and they shall reign ON THE EARTH," Rev. v. 10.

The *figurative* resurrection and kingdom are not to be superseded by the *literal*, neither is the *personal* in either case to be superseded by the *spiritual*. Figure is to letter, what Spirit is to person, or soul to body, and are perfectly compatible and consistent with each other, as the figurative Elias "indeed come," does not appear to affect the confirmation of the expectation of the scribes by our Lord, when he answered, "Elias verily cometh first (that is, before the rising of the dead) and restoreth all things," Mark ix. which he to whom "they had done whatsoever

they listed," assuredly did not. This distinction of the twofold mission of Elias in figure, and possibly in person, appears to be recognized by the prophet Malachi, chap. iii. iv.

"Behold, I send my messenger, and he shall prepare the way before me," is to be referred, we know, to John the Baptist, as the precursor of the Lamb of God. Perhaps the same exclusive reference cannot be maintained as to the other passage, "Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." The scribes still hold the expectation of their fathers, and whether it be fallacious or not, time only can determine.

"Cum Elias venerit, solvet nodos."

II. "*The supposed doctrine of the personal reign of Christ expressly contradicts those declarations of Scripture which assert that Christ will come the second time to judge the world.*"

There are two most productive sources of error in disputations of every kind, one is to confound things which are distinguished, and another is to separate things which are joined, and from these two proceed the misapprehension, and consequently the misstatement of the hypothesis in question, and the fallacious arguments by which it is attempted to be overthrown, and the illegitimate conclusion drawn, that it stands "in direct opposition" to, and "expressly contradicts," many doctrinal points of Scripture.

The only two which are produced are, the spiritual reign, and the coming of Christ to judge the world.

It has been already shewn that it does not militate against the

doctrine of the spiritual kingdom, but that the error is on the side of the objector, and arises from a confusion introduced by himself between the spiritual and personal reign, clearly distinguished by time and circumstance. Thus in the present section, the "contradiction" will be found on the objector's side also, if it shall appear that he has unwarrantably and inadvertently made a *separation* between two things indissolubly joined by the terms of holy Scripture. These two are the *kingdom* and the *judgment*. They are explicitly coupled together in 2 Tim. iv. 1. and many other passages, and they are as explicitly identified as to time with the day of judgment, "Who shall *judge the quick and the dead* at his appearance and his *kingdom*." So are they twice coupled in Daniel vii. 22. 26.—"*Judgment* was given to the saints of the Most High, and the time came that the saints possessed the kingdom;" and again, "*The judgment shall sit, and they shall take away his dominion, &c. and the kingdom shall be given to the people of the saints of the Most High.*" What other kingdom and judgment is this, than the kingdom which Christ promised to his disciples, when they should "*sit on twelve thrones judging the twelve tribes of Israel?*" What other judgment, than that in which the "*saints shall judge the world?*" 1 Cor. vi. 2. How then does the hypothesis of the personal reign "*contradict* those declarations of Scripture which assert, that Christ will come the second time to judge the world," when it expressly affirms, that "*the Lord cometh with ten thousands of his saints,*" (for this express purpose) TO EX-



ECUTE JUDGMENT upon all."

Jude xiv. ✓ It asserts also, and with scriptural consistency, that the Lord will dwell, and reign in Jerusalem. "Lo, I come, and I will dwell in the midst of thee, saith the Lord," Zech. ii. ✕ And again, "Jerusalem shall be called *the throne of the Lord*," Jer. iii. 12. ✕

This will be a judgment both of the quick and dead; for judgment signifies, justification of the righteous, as well as punishment of the wicked; and at the time when the dead in Christ shall rise first, "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isaiah xxvi. 21.

Thus the cited affirmation of Archbishop Tillotson remains unquestionable and untouched: viz. "that Christ at his *first coming*, sustained the person of a sinner, and suffered instead of us; but his SECOND COMING shall be on another account, and he shall appear, not as a *sacrifice*, but as a JUDGE." But we have higher authority than that of Tillotson, for affirming that all who suffer with Christ will reign with him," and that "to him that overcometh will he give to sit down with him on his throne, even as he hath overcome, and is set down with his Father on his throne." This must be at the resurrection of those that are Christ's at his coming; for after that "is the end, when he shall have delivered up the kingdom to God, even the Father."

Thus is the second consideration proved to be nugatory, inasmuch as the hypothesis of a personal reign does not contradict the declaration of Christ's coming to judge the world.

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Proceed we therefore to Consideration the third:

III. *The hypothesis of the personal reign of Christ on earth, stands in direct opposition to the doctrine of the church.*

We hesitate not to reply, that our hypothesis is *not in direct opposition* to the doctrine of the church of England, but in *direct opposition* to the hypothesis of this objector, which as it separates *the reign* of Christ from the judgment of the world, so does it also separate the judgment from the thousand years, whereas our hypothesis being founded on scripture, *identifies the millenium with the day of judgment*, and commences, concentrates, and conterminates the three, as one and the same dispensation upon earth. For this combination we rest principally, but not wholly, on the 3d chapter of the 2d epistle of Peter, in which the Apostle, speaking of "*the day of judgment*," calls it the day of the Lord, and "the day of God," with an intermediate notification of "*this one thing*; that *one day* is with the Lord as a *thousand years*, and a thousand years as one day."

As in this consideration, the point at issue is rather ecclesiastical than scriptural; it is demanded, How can ministers and members of our church consistently use the collects for Advent. "How is it possible that those who believe that Christ will come the second time to reign personally upon the earth for a thousand years *before* the judgment will take place, can use with sincerity the collects for the first and third Sundays of Advent? In the former we pray that when Christ shall "come AGAIN in his glo-

rious Majesty to judge *both the quick and dead*, we may RISE to the life immortal." This prayer, it is remarked, "is not offered for a *glorious resurrection BEFORE* the judgment, but that we may rise to eternal life *AT* the judgment." We answer, that whatever inconsistency, or insincerity, there may be in those who place *their* millenium, as the objector does, *before* the judgment, there is neither one nor the other in *our use* of the petition; for we consider the day of judgment as commencing with the millenium, and *we pray* that we may *THEN* rise to the life immortal; for, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. (Rev. xx. 6.). This is the "*life immortal*;" and is "*the resurrection of the just*," distinguished from the rest of the dead, who are not raised till the millenium is past, which all, it seems, will not attain to. "But they which shall be accounted worthy to obtain that world, and the resurrection of the dead, neither marry, nor are given in marriage. *Neither can they die any more*, for they are equal unto the angels, and are the children of God, being the children of the resurrection." (Luke xx. 35, 36.)

Again, it is argued from the collect for the third Sunday in Advent, that "the church of England neither knows, nor acknowledges any advent of Christ previous to that *after* (supposed a false print for *of*) his coming to judge the world." So far at least, the churchmanship and orthodoxy of the personal hypothesis stands unaffected; for they who hold it

scripturally know of no coming *after that* to judge the world, or of any *previous* to it, but they hold that the day of judgment, or "*the judgment of the great day*," which commences with "the resurrection of the just," is co-extensive with the millenium; and therefore we should concur with the Expositor in the concluding sentence of the third consideration, that "whatever pious and learned men may have held, the doctrine of the personal reign of Christ on earth for a *thousand years BEFORE the day of judgment*, nothing can be more clear, than that such an hypothesis implies heterodoxy."

This *not* being the hypothesis of the Author whose view is censured in the Appendix, it is clear that the third consideration also falls to the ground as an *argumentum ad hominem*, as he avows himself to be an orthodox and attached member of the Church of England.

There is a wide difference, be it remarked, between a doctrine in *direct opposition* to the doctrines of a church, and a doctrine perfectly reconcileable with its public formularies. Had the Church of England ever avowedly renounced the doctrine of the millenium, which she never has, it would only prove that coming out of the tomb of popery, she had brought some of its grave-clothes with her, but the evidence is on the other side, as may be seen by referring to the catechism of Edward the Sixth, in which the most essential points are taught and recognised, as they have been by many of her most distinguished members, as Bishop Newton, and Joseph Mede. The latter has admirably demonstrated the connection contended for, between the millenium, the day of judg-

ment, and the second advent, with the first and last resurrection, as forming together *the great day of God*. He confirms it by the comparison of Daniel, Peter, Paul, and John, and makes it to be *the kingdom yet to come*.

"Which kingdom (he concludes) is not to take place, *before* the glorious appearance of Christ, nor *after* the last resurrection, and therefore is necessarily contained by these two." He gives this admonition on the subject in general. "Whatever is sound in the traditions of the Jews, whatever is spoken by our Lord and his apostles, or any where in the New Testament concerning the day of judgment, is all to be referred to the vision of Daniel concerning the judgment by fire, when Christ shall come in the clouds of heaven, and in the glory of his Father, with his holy angels, when the saints shall judge the world, and Antichrist will be destroyed by the brightness of his coming; insomuch that *they altogether remove the pillar of evangelical faith* concerning the glorious advent of Christ, who, leaving the ancient tradition of the church, would strive to transfer that prophecy to any other subject." (Comment. in Apoc. part ii. in Bibliaridion.)

The whole chapter on the millennium, the last in the Clavis Apoc. deserves the most serious consideration of every writer on the subject. It is here only abridged, and addressed, as an argument *ad verecundiam*, to the last Expositor, and as a sufficient protection to Basilicus from the charge alleged against him, of asserting "an untenable hypothesis," since it was received, as far as he professes to hold it, by a churchman, whom the most dis-

tinguished for orthodoxy have never been able to shake, and to whom Bishop Hallifax, one of the most acute investigators of the Apocalypse, has borne testimony to this effect, that *to differ from Mede, is to vary from truth*. It might almost be said, in some parts, "Errare satius cum Medo quam sapere cum aliis."

Finally, and fourthly, it is asserted that "*this supposed doctrine is encumbered with impossible consequences.*"

The *incumbrances* have already, in many respects, been shewn to be those of the Expositor himself; and *the impossible consequence* adduced in this last head concerning the day of judgment, has been proved to be a deduction impossible to be drawn from the hypothesis, as stated and explained.

We have only then to dispose of the formidable consideration, which, according to the Appendix, "*demolishes the whole system.*" "For, what (it is asked) does this system assert? that Christ will come to destroy all the wicked, to raise the pious dead, and change the living, to reign personally at Jerusalem, and that *his servants are to be the saints and the saints only*. Where then, upon this hypothesis, are the nations to be found, whom Satan will go out to deceive, and influence to go up, and compass the camp of the saints and the beloved city? The supposition, upon the assumed principle of the personal reign of Christ, is *absurd and impossible.*"

Such is the destructive, and all-sweeping consideration; unhappily it is defective in the essential point: for the hypothesis is not, that the *subjects* of



Christ's millennial reign are to be the saints and *the saints only*; but that the saints will live, and that *the saints only will reign with Christ*. "The saints of the Most High shall take the kingdom, and possess the kingdom." The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, as "Princes over all lands." "The nations of them which are saved will walk in the light of it." "It shall come to pass that every one that is left of all the nations which *came* against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts;" and a punishment will be fixed on "all the families of the earth," and on "all the nations that come not up to keep the feast of tabernacles," when the Lord shall be King over all the earth;" (Zechariah xiv.) when "all kings shall bow down before him, *all nations* shall do him service," when, in *the new earth*, "it shall come to pass, that from one new moon to another, and from one sabbath to another, shall ALL FLESH come to worship before me, saith the Lord." (Isa. lxvi. 23.)

Considering that the scope of prophecy mainly relates to the subversion of the last Roman monarchy, the restoration of Israel, and the kingdom thereof, under a theocratic government, when the heathen will fear his name, and be given to Christ for his inheritance; there will be nations enough whom Satan may go out to deceive, without supposing them to consist of the wicked dead raised again at the time of his loosing. None are represented as *reigning* with Christ, but those who have *suf-*

*fered* with him, which cannot be predicated of the multitudes who never heard his name, or saw his glory. The supposition therefore of a personal reign for a thousand years, and of a final ineffectual attempt of Satan and his host to invade the camp and city, is not so *absurd and impossible*; but if the doctrine of a spiritual reign only be admitted, when and how is Antichrist to be destroyed; since it is by the brightness of that coming (*παρουσία*, personal presence) which has been proved to be contemporaneous with the commencement of the judgment and kingdom? May the ministers and disciples of our Lord, be much in meditation on these subjects, for to them "it is given to *know the mysteries* of the kingdom." May the stewards thereof be found faithful, and prepare the way of the Lord; may we of the church of England, to whom these considerations at this time are so peculiarly recommended, be found *waiting*: "looking for that blessed hope and the glorious appearance of the great God and our Saviour Jesus Christ."

Yours, &c.

BASILICUS.

## ESSAYS ON THE LAW OF MOSES.

### ESSAY V.

*If ye believed Moses, ye would have believed me, for he wrote of me; but if ye believe not his writings, how shall ye believe my words?* John v. 46, 47.

IMPERFECTLY as the two last Essays were conducted, and unskilfully as the important subjects of which they treat were handled, enough we trust was said, to prove to any unprejudiced mind, that the Christian doctrine of a



Trinity in Unity, so far from being a novel or idolatrous doctrine, may be supported altogether out of your own Scriptures, and consequently he is an *idolator* in the truest sense of the word, who dares deny the personality existing in Jehovah Aleim, because he is guilty of denying the *true God*. Those of our readers who have attentively accompanied us thus far, will be prepared to resume their station with us on the east of Eden, where we beheld man, the culprit, receiving his sentence; a sentence tempered with the most condescending, the most amazing display of divine mercy, through which, though a sinner, it was put in his power to regain the happy state he had forfeited, and once more to become an inhabitant of paradise.

Attend now, to the voice of Jehovah Aleim.—*Behold, the man is become as One amongst Us, כאהר ממנו to know, (or by the knowing of לדעת) good and evil; and now, lest he put forth his hand, and take also from the tree of life, and eat and live for ever.* Observe now the consequences of this declaration—so he drove out the man, and he inhabited on the east of Eden, Cherubim and a flaming sword turning upon itself to keep the way אֶת דֶּרֶךְ of the tree of life. The first consequence was, the expulsion of man from paradise; the second, the institution of the Cherubim and flaming sword.

To consider these words in order.—We will begin with the declaration of Jehovah, *Behold, man is become as One amongst Us, to know good and evil.* We are not in this place to consider the *irresistible proof* this passage gives of a plurality of persons in Jehovah Aleim; that has been al-

ready discussed, and we humbly think, proved beyond the shadow of a doubt, in our preceding Essay. We are now to go a step further, and endeavour, with God's help, to discover, who is the divine person here mentioned, whom *man* is said to have *become like*, in his fallen state; and what can possibly be meant by his becoming *like God* in this manner, and consequently, how the apparently inexplicable paradox may be unfolded, namely, the *punishing* him, for his greater likeness to his Maker. Here are words, my brethren, which *nothing* but the Christian scheme can render intelligible. What! man become *like God*, by becoming *practically* acquainted with good and evil by sin? *like God by transgression?* Surely when fallen into sin and condemned to death for his transgression, so far from becoming by this very transgression (for so the words imply) *like God*, he lost the image of God in which he was originally created; ruined, helpless, and polluted by sin, nothing in the course of justice could remain for him but utter condemnation: yet Jehovah pronounces, Behold, he is become like One of Us!—How can these words be reconciled with the fall? Why, if he became more *like God*, by eating of the forbidden fruit, why was he banished from paradise? Why was he punished? Why was a curse laid upon him? It seems an extraordinary reason to give for punishing him, *because he is become like his Maker*; rather we should suppose he ought, and necessarily must have been promoted to a higher state of being, from his closer approximation to the Deity. Either then it would appear, man could not become in *any sense*

more *like God* by the fall, or, he could not be *punished* for it; but *either* alternative falsifies the Scripture. Now from this dilemma Christianity *alone* can extricate us; but admit the Christian scheme, and all contradictions vanish like darkness before the rising Sun. For the only way of interpreting the expression so as to do no violence to the text, is to consider, according to the Christian faith; that the Covenant of God in behalf of man's Redemption, was *made and confirmed before* the foundation of the world. To make this apparent, he assumed the name of אלהים or the Fœderators, in the very first verse of the Bible, and expressly assures us, the World was made by אלהים, Gen. i. 1. The price of this covenanted redemption was, the sufferings and blood of one person in the ever blessed Trinity, or אלהים, who is elsewhere called the Son, and who was to be united to human nature, Ps. ii. 12. Isaiah ix. 6. Now on account of this antimundane oath, or covenant amongst the persons of blessed אלהים; He who stood thus engaged to suffer, is called in the New Testament, *The Lamb slain from the foundation of the world*, Rev. xiii. 8. And again, St. Peter says, Ye were not redeemed with silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily *was foreordained before the foundation of the world*, 1 Pet. i. 18, 19, 20. For in the sight of God, the past, present, and future, appear in one view, and he *speaketh of things that are not as though they were*. In this covenant or oath, then, we

must look for a solution of our present difficulty, and here we shall find a completely satisfactory one. For, since it was decreed, *before the world was in being*, that one person of the ever blessed Trinity should (in case of man's fall) experience *evil* in our nature, and should suffer *death* in the flesh for the sake of sin, which is *death's sting*, Adam, when he had eaten of the fruit of the forbidden tree, which by exposing him to the evil of death was to make him *know* experimentally the difference between *good* and *evil*, became in this respect *like* that person in the Aleim, who was fore-ordained to taste this bitter fruit, and take upon himself that sentence in its fullest meaning, which was originally passed upon Adam. Hence the title אלה (passive) one accursed, or subject to a curse, is assumed by him. Job xix. 25, 27, and in the New Testament, he is said *to have been made a curse for us*. Gal. iii. 13. The best explanation, then, of the words under consideration, Behold, the man is become as one of Us, may be found in the New Testament—admit the following text and all is made clear, *Adam was a figure of him who was to come*, (Rom. v. 14,) even of the only begotten Son of God, who in the fulness of time should be sent by the Father into the world for our salvation. Oh, my Jewish brethren, what an amazing miracle is here! worthy the hand of God, and the everlasting wonder of men and angels! That the Son of God should *save* mankind, by becoming what he was who *destroyed* them! and, O, the wisdom of God, in having so completely left you without excuse; and by fortifying the very beginning of

your sacred Canon with such a text, in a manner *compels* you, either to embrace the Christian religion, or to involve your *Scriptures themselves* in inexplicable contradictions and blasphemous assertions.—Unless man had become like one amongst the Aleim, that is, unless one of the blessed and glorious Trinity, had *previously* engaged to stand in his place, and by subjecting himself to a curse, to become experimentally acquainted with good and evil; and unless this *had actually* taken place in the eyes of the Almighty, before whom past, present, and future are but *one point*; man had been lost: for as far as our limited knowledge of the Divine attributes allows us to penetrate the deep things of God, it appears, justice must have taken an instantaneous course. There was nothing to plead in arrest of judgment but this—Behold one of Us, his surety, like whom he is become subject to a curse; upon whom, instead of him the curse must fall. The words we are considering, express the readiness of this divine person to perform his part of the covenant, and *in them* we see, as it were the foundation stone of mercy laid; for now mark what follows: “And now lest he put forth his hand, and take also of the tree of life and eat, and live for ever. Therefore Jehovah Aleim sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man, and he placed the Cherubim and flaming sword, which turned upon itself to keep the way of the tree of life.” Now here we see that it was an act of divine mercy, to exclude man *as a sinner* from Paradise; lest he should be tempt-

ed to adhere to the covenant of works, of which the material tree of life was a sacrament; and by eating its fruits, in a vain and desperate attempt to *save himself* from that death which seemed pending over him, should purchase to himself a dreadful immortality. For now man had tasted the tree of death, and become thereby a sinner, the Sacrament of immortality could no longer give life on its original terms; and life without redemption would have been a curse, and not a blessing. Henceforth *death* was to be the gate of life, for death must be endured as the penalty due to transgression; but here again it was necessary to guard against error, by shewing him symbolically, that it could not be his *own* death which would open to him the gates of life, but that the penalty must be endured by one *in his stead*; and by One, with qualifications and powers, which it was *impossible* he should possess. This most important truth was pointed out by the *flaming sword*, with which the Cherubim were accompanied, which we are now to consider.

The Cherubim, we have endeavoured to shew, were the divinely constituted emblems of mercy, through the incarnation of One Person in Jehovah Aleim—symbolically represented under the union of the faces of the lion and the man. But this was not sufficient to render the representation complete. Another equally important truth was to be shaded out, namely, that man's salvation was not to be effected without *suffering*. In short, the great doctrine of *atonement* was to be represented, and in such a manner, that from it man was to learn these three momentous truths.



1st. That the *wrath* of Jehovah was revealed from heaven against sin, and sinners. 2ndly. That it was necessary in order to save sinners, that this *wrath* should be appeased, and an atonement made for sin. 3rdly. That man was utterly incapable in his own person of appeasing the wrath of God, by making atonement, being entirely destitute of *powers* and *qualifications* to enable him to do so. To render this truth as *plain* as a symbol was capable of doing, *fire* is the agent employed; the flaming sword **אֵת לֶהֱחַרְבּ** indicated *wrath*. Fire, which unless restrained, will consume every thing within its reach, is, in Scripture, a constant emblem of *wrath*. Thus Nahum i. 6, "Who can abide in the fierceness of his anger? His fury is poured out like fire." Here it undoubtedly signifies *irresistible* fury—like that "fire of Jehovah which was poured out upon the sacrifice of Elijah, and consumed the burnt sacrifice, and the wood and the stones, and the dust, and licked up the water which was in the trench." 1 Kings xviii. 38. Again, Deut. iv. 24, and ix. 3, Jehovah our Aleim is said to be a *consuming fire*, even a jealous God; by which is meant, as we learn from the context, that his *wrath* is great against rebels, who dishonour him by giving his glory to another. But when this *fire* is represented in a wonderful manner, as *changing*, or *turning itself* **הַמִּתְהַפֶּכֶת**, or as Ezekiel has it, *catching*, or enfolding *itself* **מִתְלַקְחָת**, Ezekiel i. 4, which without a miracle can never happen in the open air; it is *restrained*, and its nature in a manner *changed*—for its nature is to diffuse itself widely round, and destroy every thing. Now in this fiery, mira-

culous concomitant of the Cherubim, a great mystery is conveyed; for by the *fire enfolding itself*, is signified the *wrath* of God, turning as it were *upon itself*, and *restrained* from touching other objects. But that we may not be thought to be making excursions into the regions of fancy, by this interpretation; let us examine the matter a little deeper.

From the texts brought forward it is perfectly clear, that *fire* is an emblem of *wrath* or *fury* in the holy Scriptures.—How comes it then, that to *accept* an offering, and to *consume* it to ashes, are the same thing? God often manifested his *approbation* of the offerer, by descending *in fire* upon his immolated victim, and *consuming* it. Thus Psalm xx. 3. Jehovah *accept* thy burnt offering, is, *literally*, *consume* thy burnt offering: **עֹלֶתְךָ יִדְשֶׁנָּה**—So in Elijah's sacrifice, when he had made all ready, he said, The God that answereth *by fire* let him be God; and *the fire* of Jehovah fell and consumed the burnt sacrifice, &c. 1 Kings xviii. Here is *fire* (or *wrath*) consuming an innocent victim in token of *approbation*. On the other hand, Jehovah manifests his displeasure, by *refusing* to descend upon the *sacrifice* in fire. Such was the case with the priests of Baal in their contest with Elijah referred to above; or, by descending in fire upon the *people* instead of their offerings: see Numbers xvi. In the rebellion of Korah, Dathan, and Abiram, Moses beseeches God *not* to respect their offering; (v. 15) and the Lord in his wrath says, "Separate yourselves from this congregation that I may *consume* (**וְאָכְלָה**) them in a moment," v. 21; and v. 23, this threat is executed; for there came a fire from the



Lord and consumed (תאכל) the two hundred and fifty men, that offered incense. Again, Lev. x. it is recorded, that when Nadab and Abihu, sons of Aaron, displeased Jehovah, by approaching his presence with strange fire, "there went out a *fire* from the Lord and consumed them; and they died before the Lord," v. 1. 2. We see in these opposite cases, the *same thing* happens to express approbation and displeasure, namely, *fire descends*, and consequently *wrath* is shewn, but in the former case, it is received upon the head of a *substitute*, in the latter it falls upon the offender himself. In the awful appearances of the Deity, *fire* has been his constant concomitant. Exodus iii. 2, The angel of the Lord appeared to him in a flame of *fire out of the midst of a bush*; and behold, the bush *burned with fire*, and the bush was not consumed; v. 4, And God called to him out of the midst of the bush, &c. We just stop here to make one passing remark, which will hereafter be found of great importance, namely, that the *angel* mentioned in verse 2, is called, יהוה verse 4, and אלהים ver. 6. But to return to our subject—In Ps. xvii. 12, we find a magnificent description of the dread Majesty of heaven appearing in terrible pomp and splendour, in which *fire*, as usual, makes the most conspicuous feature.—“At the brightness that was before him, his thick clouds passed, hailstones and *coals of fire*; ver. 13, Jehovah also thundered in heaven, and the Highest gave his voice, hailstones and *coals of fire*: and again, in that most tremendous of all descriptions,—the descent of the Almighty upon Mount Sinai: Exodus xix. 18,

“The mount Sinai was altogether in a *smoke*, because the Lord descended upon it in *fire*, and the smoke thereof ascended as the smoke of a *furnace*; and the whole mount quaked greatly.” Now if it be an undoubted fact, that *fire* is an emblem of divine *wrath* in Holy Scripture, why did God, when intending *mercy*, always appear in it? The cherubic emblems of *mercy*, were accompanied *constantly* by it when exhibited by God to man. See Isaiah vi. 4, and Ezekiel i. 4. And we have every reason to think that this supernatural fire accompanied also the artificial cherubim in the sacred Tabernacle and Temple (as we shall endeavour to prove in its proper place), and consumed the victims offered upon the altar, in token of God's acceptance of them; or burst out in fury against those who rebelled. To return then to the words of the original institution, את להט החרב. Commentators are not quite agreed as to the rendering of these words. Some reading them as denoting *two separate things*, להט a *flame of fire*, and חרב a *knife*, or any sharp destructive instrument; others, as in the common English version, a *flaming* or *fiery sword*; and these last are favoured by the Septuagint. We shall not here stay to consider which of these two renderings is the most correct, since, whichever is preferred, the *same truth* is conveyed—in both we have *fire*, and an *instrument of death*.—Now what could *fire*, and a *sword* or *knife*, represent, except *sacrifice*? In the Temple, where fire was daily consuming the victims upon the altar, we find a sacrificing knife, or instrument of death, was a *necessary appendage*.—Therefore as *fire* and

a knife would be necessary in every sacrifice, the one to slay, the other to consume, so no emblem could be so proper to distinguish a dispensation of which sacrifice was the peculiar mark, as a *flaming sword*. But the flaming sword *kept the way* of the tree of life no less than the Cherubim; and thus the exhibition was complete, and the terms of the covenant of grace delineated with wonderful accuracy. The Cherubim denoting *mercy*, the flaming sword, *wrath*, mercy to *man*, but wrath upon man's *Surety*; and as God is said to inhabit *ישכן* the flaming sword, as well as the Cherubim, and as this fire is said to *turn upon itself*, the *dignity* of this surety seems to be pointed out, and this vital truth inculcated, viz. that the great work of atonement was to be effected by Jehovah alone, he alone bearing the whole weight of that wrath which is poured out *like fire*.

In the eighteenth Psalm, there is this remarkable prayer—"Let thy hand be upon the man of thy right hand *על איש ימינך*, upon the son of man whom thou hast made so strong for thyself; so will we not go back from thee." That is, let thy *wrath*, which is at present poured out upon thy *church*, figuratively spoken of in the preceding verses as a vine burned with fire, rest upon her *Surety*, the *man of thy right hand*.—Note these words particularly; this was his *position* in the Cherubim. See Ezekiel i. 10. *פני אדם ופני אריה, אל הימין לארבעתם* "The face of the man, and the face of the lion, (was) upon the *right hand* to them four." To this circumstance in the cherubic figure, the Psalmist appears to allude. In

another place, he remarks, There is *forgiveness* *הסליחה* with thee, therefore shalt thou be *feared*, Ps. cxxx. 4. The way of mercy is *fearful*, shewing God's wrath against sin. *Mercy preserved* *שמר* the *way of life*; but it could only be entered through *fire* and *blood*. No one therefore would *regain* the entrance into Paradise, but one who dared encounter the full vengeance of the flaming sword; and it was impossible to do this, without *life* paying the forfeit; which is clearly demonstrated in those instances, where the avenging fire of the Almighty fell on any one without the intervention of a substitute. He, therefore, who could do it, must have the power of *returning* to life, which is a power no *mere man* could ever possess. He only could do it, in whom centered the fulness of the *God-head* *bodily*. He only could do it, who was *Immanuel*, God, yet God with us, *God in our nature*, *God and man*: for as *God alone* he could not *suffer*; as *man alone*, he could not raise himself from the dead; but as God and man, he might truly say, "I have power to lay my life down, and I have power to take it again," John x. 18. In a word, as atonement for sin must be made in the nature which sinned—he only could do it, who being clothed with our flesh, bore all our infirmities—yet was armed with Almighty power. All powerful to *suffer* the extremity of the *curse*. All powerful to raise himself to life when the penalty had been paid.—*Such a substitute* as this, the case of man *required*.—Such an one as this, the fearful exhibition pointed out as *necessary*.—But to whom shall we direct our eyes?—Where shall we find such

a champion in our cause?—Is it possible that Jehovah himself can consent to such degradation—such deep humiliation? Will the Maker of the world condescend to take the form of one of his own creatures—and be born into that very world?—Turn to the emblem of divine mercy—turn to the symbol of incarnate Deity, and behold the stupendous plan delineated! Behold the gospel in effigy, the gospel in anticipation! Behold mercy and justice according; righteousness and peace embracing.—And when you have diligently and carefully considered the wonderful picture—listen to the testimony of one of the followers of the God-man. *Christ*, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in the fashion of a man, he humbled himself, and became obedient to death, even the death of the cross, Phil. ii. 6. Was there ever a more simple and affecting appeal to the heart than this?—Behold here the fulfilment of your own great type.—See one able, and willing, and actually subjecting himself to the vengeance of the flaming sword, and thereby opening a passage into the celestial Paradise: for he overcame the sharpness of death, and *thereby* opened the kingdom of heaven to all believers.—Does the immensity of the sacrifice make you question its truth? Do you still think it impossible, that Jehovah should stoop so low? Turn again and examine your own Scriptures; hear Jehovah proclaiming, “Man is become like one of us, to know good and evil.” Consequently

one person in Jehovah *was to experience good and evil*, or man could not have become like him, by experiencing them in his own person; but *as God*, he could not experience evil, for God is impassible—to know experimentally evil, he must take a nature capable of *feeling* it—to know it *as man*, he must assume the suffering *nature* of man. Thus it amounts to *absolute certainty*, that God must become *incarnate*, according to your own Scriptures. This was a truth so hard to human reason to receive, that no sooner was it thus *proclaimed*, than it was also *represented*—that so you might be without excuse, if you refused to believe that He, who was Jehovah from eternity, condescended in the fulness of time to assume the garb of human flesh.

It is not one part alone of these sacred symbols, which point out and delineate the true Messiah, so accurately, that it is only because you are unacquainted with the *picture*, that you refuse to acknowledge the *original*; every part had its actual accomplishment in *him*. Therefore he calls himself the *way*, the *truth*, and the *life*, John xiv. 6. The *true way*, through which we must seek an entrance into Paradise; the door through which we must enter: He that entereth not by the door, but climbeth over some other way, the same is a thief and a robber, John x. 1. No man cometh to the Father but by *me*, John xiv. 6. He is the *truth*, because all the types center in him. He is the *life*, not only because the tree of life was a symbol of him, but because he is our life in every sense of the word, having *given* it to us by *creation*, having *restored* it to us by *redemption*, when we had lost it



and were dead in trespasses and sins, and now he *preserves* it in those who are truly his, by constant communications of his Holy Spirit, which, as we observed in our second Essay, constituted the life of the soul, as the body is preserved by inhaling the natural air. Permit us then upon this subject to make a long appeal to your hearts.—“Behold with what manner of love the Father hath loved us! Herein is love, not that we loved God, but that He loved us—and sent his Son to be the propitiation for our sins.—Greater love than this hath *no man*, that a man lay down his life for his *friends*; but God commended his love towards us, that while we were yet *enemies*, Christ died for us,” 1 John iii. 1, and iv. 10. John xv. 13. Rom. v. 8.—You will say, you have now quoted a book we do not allow: you *assume* that Jesus is the Messiah spoken of, but this does not prove it. Now we well know, that any text advanced from the New Testament, will be treated by you in this manner. Would to God it were otherwise!—We merely at present bring these texts forward to shew you, that *just such a person* as your Scriptures, which we have been examining, *require* to stand as our surety, is found in Jesus of Nazareth; *just such mercy* as is pointed out by the cherubic emblems, is found in the *Gospel*. If then the Gospel be a *forgery*, and Jesus of Nazareth an impostor (a Christian cannot write the words without an involuntary shiver of horror), whence can you look for the fulfilment of your *types* and shadows?—Where else can you seek any one, who may be able to stand in your place, and suffer the wrath of God, which without this atonement, must fall upon your own

heads? Your *types* are removed. What was this to make way for? *Nothing*?—This contradicts the dealings of God with you in all ages, and moreover, it renders false your own prophetic Scriptures, as we shall hereafter with God’s help endeavour to prove. No; but when that which is perfect came, then that which was in part vanished away. The *shadow* was only removed to make room for the *reality*. If the reality be not come, here is a *shadow* without a *substance*, which is in itself an absurdity, and all your expensive ceremonial law was kept up for so many ages to no purpose. But we must hasten to a conclusion, only remarking further, that if our reasoning in this Essay be correct, there are *two legitimate conclusions* to be drawn from what we have here advanced, from which it seems *impossible* to escape, and to which we earnestly call your attention, 1st. That it was *necessary* (according to the terms of the covenant) for *Jehovah* to become *incarnate*. 2ndly. That it was *necessary* he should *suffer*, to be experimentally acquainted with *evil*. We trust in our next Essay to make it appear, that the doctrine of a *suffering Messiah*, is completely interwoven with the very texture of your Scriptures. We are now coming to the point, towards which all our foregoing Essays have been preparing the way. May He, who inspired these sacred oracles, so direct our feeble endeavours, that we may not dishonour the holy cause, which it is our earnest desire to *plead*. And may the spirit of grace and supplication be so poured out on you, my Jewish brethren, that you may look on Him whom you have pierced, and mourn.



EXTRACTS FROM, AND REMARKS  
ON, BISHOP HORSLEY'S ESSAY  
ON THE HEBREW NAMES OF  
THE LORD GOD.

To the Editors of the Jewish Expositor.

LETTER II.

Gentlemen,

THE chief objection produced by Bishop Horsley, against the Hutchinsonian interpretation of the words אלהים and אלוה, to which reference was made at the close of my last communication, is stated in the following words :

"It may seem that all these objections rest on the masoretic punctuation: and it may be said, that the punctuation shows indeed, that, in the judgment of the Masoretes, these words are not derived from the verb אלה "to swear;" but their judgment might be wrong in that, as it unquestionably has been in many instances: and instead of arguing from their points against an interpretation which has much to recommend it, we ought rather to correct the pointing. But to this it may be answered;—With respect to the plural word, the reasoning depends not at all upon the pointing, but upon the grammar of the consonants. For by that, the plural noun, if a masculine from the word אלה *quiescent Lamed He*, ought to drop the ה in the plural."

But is not the quiescence of letters a figment of the Masoretes? And "to suppress altogether, or to render insignificant a radical letter of any word, in order to supply its place by an arbitrary dot, or a fictitious mark, is an invention fraught with the grossest absurdity," as the author of "Elements of Hebrew Grammar,"\* has well observed.

But there are instances in which words in *quiescent Lamed He*, as the Masoretes have called this termination, do not drop the ה in forming the plural. בלהות from בלה, with a radical, but mutable, or omissible ה, like אלה, often occurs. Among other places in Job xviii. 11, 14. Ps. lxxiii. 19. Ezek. xxvi. 21, xxvii. 36, xxviii. 19. And in Ezra iv. 4, the participial masculine plural noun in *Hiphil*, מבלהים, answering precisely to אלהים, except that the latter word is not in *Hiphil*. But were there no such instance to be found, would it not be easier to suppose that the letter ה had been retained, contrary to a *general* rule, for the sake of dignity, in the name of God, than to give up, on such slight grounds, an etymology and interpretation of the word confessedly corresponding with "the view which the Holy Scriptures give of the first plan and project of redemption;" and holding "forth such a foundation of the relation of love, mercy, gratitude, between God and the pardoned sinner, as particularly suits the innumerable passages in which, as hath been before shewn, the plural ELOHIM seems to be introduced as involving, in its proper signification, such a relation." And it may be further observed, that, in what relates to God, grammatical anomaly is not unknown, as appears in the constant concord, between the plural אלהים and adjectives, participles, and verbs singular.

It is, I believe, to the letters א, ה, ו, י, that the Masoretes have applied their doctrine of quiescence, and not to the consonants with which they may be con-

\* The Rev. C. Wilson, D. D. whose remarks on the doctrine of the vowel

points, concur with those of Bishop Horsley before stated.

ucted.\* Now though I have produced but the instance of one word ending in *Lamed He*, in which the ה is retained in the plural, there are many other words ending in a radical, but mutable, or omissible ה, that retain it in forming their plurals. Such are אמהות from אמה, ננהות from ננה, גבהים from גבה. Isa. v. 15, and al. freq.

The Bishop's etymological substitute for the Hutchinsonian hypothesis, is, as he acknowledges, wholly conjectural. No proof can be given, that the root אלה ever signifies *goodness*; nor to my mind does it appear at all probable that, in a language consisting of so few etymons, the same three letters should import such totally distinct ideas as *goodness*, and an *oath*. That it signifies the latter, we know; but evidence is still to be produced, that it ever signified the former. And if there ever was such a word in the language, the same difficulty would occur about the retention of the ה in the plural noun, as we know that it is found in the singular אלוה. The idea of relation, and of goodness, for which the Bishop contends, is as fully conveyed by the Hutchinsonian etymology, as by his own; nay, in a much more energetic sense.

In relation to the noun ELOAH, the Bishop says, "Unless it be *proved*, which we believe will not easily be done, that the exposition of it, as applied in a passive sense to the second person of the Trinity in particular, in the passages in which the word occurs, produces some particular emphasis

or propriety in all, or at least in many of them; that exposition, and that appropriation of the word, will remain very questionable." Now what the right reverend critic deems incapable of proof, with respect to many of the passages in which ALUE is found, appears to me plain on a cursory inspection of them. Let us select a few by way of experiment.

The title ALUE occurs first, I believe, in Deut. xxxii. 15, "Then he (Jeshurun) forsook God (ALUE) that made him, and lightly esteemed the rock of his salvation." Now without staying to prove that "the rock of salvation" is a title of the Divine Mediator, and that it is another title of the same personage who is before called ALUE; or that ALUE could be "the rock of salvation," temporal or spiritual, only as He was to be made a *curse* (καταρα, Gal. iii. 13) for them, it will be sufficient to refer you to the declaration of St. Paul, (1 Cor. x. 9) that it was Christ whom the Israelites, or Jeshurun, "tempted, forsook, and lightly esteemed."

From Moses we proceed to the book of Job, where the name ALUE frequently occurs. The first passage to which I shall direct your attention is one of great importance, as it appears in the form of a divine determination, given to a question which had been in debate between the afflicted Patriarch and his friends. (Chap. iv. 17). It proceeds from the lips of Eliphaz, who in prefacing the rehearsal of it, assumes to himself the spirit of inspiration. (Ver. 13, &c.) There is, I conceive, no reason for doubting the claim which he makes, from the circumstance of the erroneous judgment he formed of the character of Job, when not under the

\* See the Bishop's own view of the quiescence of letters in the Masoretic system. (Biblical Criticism, Vol. IV. p. 154, 155) where he denominates the principles of that system, "the arbitrary rules of uninspired expositors of the sacred text."



same influence. The decisive language of the heavenly vision is evidently intended to lay prostrate all self-righteous hopes. It runs thus, according to our English version, "Shall mortal man be more just than God (ALUE)? Shall a man be more pure than his Maker?" But might not the first clause be rendered, "Shall wretched man (אנוש) without ALUE be justified, or shall man (נבר) man in his best estate) be pure without his Maker, (the sole author of the new creation)? That the particle נ has often a privative sense, is, I believe, unquestionable.\* But if the version of our English translation be considered as strictly accurate, still no doubt can exist respecting the propriety of the term ALUE, according to the preceding interpretation of that word, in such a connexion.

Nearly the same view may be taken, respecting the introduction of the title ALUE in Job xxxiii. 12, especially if it be considered that it stands connected with the account which Elihu gives of the ANGEL INTERCESSOR, the one of a thousand, towards the close of the chapter, whose language respecting man is there stated to be, "Deliver him from going down to the pit; I have found a ransom."

The next passage to which I refer you is, Job xvi. 20. "O that one might plead for a man with God (ALUE) as a man pleadeth for his neighbour." Without entering into a critical examination of the Patriarch's pas-

sionate wish, it may be sufficient to remark, that its object was an access to God, in order to plead his cause before Him, with the same familiarity and confidence as when a man pleads with his fellow men. In allusion to this wish (chap. xxxiii. 6), Elihu is introduced, saying, "Behold, I am, according to thy wish, in God's stead, (אלוה לא). I also am formed out of the clay." Now without contending at present, as the Hutchinsonians do, that Elihu was a personification of the Son of God, on what ground could Job found such a wish, but on the knowledge, which our next reference will shew that he had, of the future incarnation of that personage whom he calls ALUE, and what hope could he entertain of success in pleading his cause before him, except what he derived from his future "agony and bloody sweat, his cross and passion;" or in other words, the prospect of His "being made a curse for us."

A few words will suffice on Job xix. 25, 27. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, (ALUE) whom I shall see for myself, and mine eyes shall behold, and not another." That the REDEEMER (גאל) in the first part of this wonderful declaration, and the ALUE in the second part, is one and the same person, you will not, I presume, hesitate to admit; nor that the redemption ascribed to ALUE was to be effected by His "being made a curse for us."

In Psalm xviii. 32, occurs the

\* See Parkhurst's Lexicon. The 22d sense of נ in Naldius's particles is, *non*. In support of which he quotes, Gen. xxxviii. 36, 2 Sam. xv. 22, Hos. vi. 6, Ps. cxviii. 8, Prov. xxv. 7, and Job xxxv. 11, &c.



following animated question. "Who is God (ALUE) but JEHOVAH, or who is a rock save our God? (אלהינו). Of this Psalm the Bishop says in his critical notes, "The title of this eighteenth Psalm might be thus rendered, "To the giver of victory." "[A Psalm] of the servant of JEHOVAH, the Beloved, who spake unto JEHOVAH the words of this song, in the day that JEHOVAH delivered him from the hand of all his enemies, and from the power of hell." He adds, approving the view of the subject which he quotes, "The Syriac entitles it, A thanksgiving upon the ascension of Christ." Now admitting that the man Christ Jesus is the complainant in the former part of the Psalm, to whom may He be supposed to attribute his deliverance "from the power of hell," or "the curse of the law," but to the Godhead, with which the manhood was united, and which bears the name of ALUE to betoken that union?

The only other passage to which I refer, is Isaiah xlv. 8. "Is

there a God (ALUE) besides me? Yea, there is no God (אלהינו rock) I know not any." Now it is evident, that the ALUE and rock, mentioned in this verse, are to be identified with "Jehovah, the King of Israel, and Israel's Redeemer, the Lord of hosts," who is introduced as the speaker in verse 6; and as the Bishop himself, in his notes on this chapter, considers its subject to be "the general redemption of mankind, by a descendant of Abraham's," he could hardly object to a reference of the question in the eighth verse, to a claim made by the Divine Mediator to a participation of deity, as being JEHOVAH incarnate. (Phil. ii. 6). And the notion of a spiritual redemption is always connected with the redemption price, the payment of which we suppose to be implied in the awful title ALUE.

I shall be glad to see this subject further discussed in the pages of the Expositor.

I am, Sir,  
Your obedient Servant,  
JAMES.

## PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM MR. HAERING,  
OF STUTTGARD.

Stuttgard, Dec. 4, 1821.

Dear Friend in the Lord,

THAT you have returned in safety from your journey to Norway, I have had the pleasure to learn from a letter of yours to our friend Keetmann, respecting the appointment of Mr. Goldberg, which he has had the kindness to communicate to me. In consequence of it, Mr. Goldberg set out for Dresden on the 18th of

October; and not long thereafter we were informed by Mr. Tauchnitz of his safe arrival at Dresden. But from himself we received the first letter from Dresden on the day before yesterday, which afforded a great matter of rejoicing, because we understood from it, that the Lord is with him, and that already some promising prospect of his future blessed activity has been opened. This letter was also a great comfort to his wife, who already had been not a little

alarmed, by reason of the long delay of accounts from her husband. We shall always take a most cordial share in the welfare of this dear friend, whom the Lord in such a marvellous way has conducted hither, and in whom his grace so distinctly has been manifested. May God also crown your Society's love and faithfulness with an abundant success above all that we can think or imagine.—The young Jewish teacher, I—— B——— L——, already known to you, is now fully determined to profess Jesus publicly, and to devote himself to another employment. We have intentionally abstained from hurrying him into Christian profession, to give his conviction time to ripen, and to make his steps more firm and more considerate. But a short time ago he declared himself, he could no longer remain in his present situation, it was too much contrary to his feelings. We shall now see how the Lord will lead him; we will receive him into our connection, and dear Herwig, in Esslingen, will give him Christian instruction. Another Jewish Rabbini has often given us to understand, how useful the publication and dissemination of a Bible would be, printed in two columns, one pure Hebrew, the other Jewish German. If the form could be that of a common pocket Bible, and for the first the O. T. only could be so printed, and either sold at a moderate price, or gratuitously given away, he believes that it would be attended with great blessing; as on the one hand, that dark ignorance which prevails among the majority thereby would be removed, because the unlearned Jew might read the Bible in the Jewish German language; but on the other hand, all suspicion of an adul-

terated Bible would be obviated by the Hebrew text. As the Bible is rarely to be found among the Jews, but a desire to possess and to read it is now increasing, this Rabbini firmly believes that such a Bible would be purchased by many, and that nothing could more powerfully counteract the talmudical superstition, than the dissemination of the pure light of the revealed word of God.—This Rabbini, whose name is J. H., will perhaps take the liberty himself to explain his wish in a letter to you. He has already circulated many Hebrew Testaments among his people, and to us he has made himself known as a zealous and honest man. May the Lord strengthen and bless you in all your endeavours, and make them all serviceable to the glory of his name. With brotherly love and esteem, Yours in the Lord,

J. J. HAERING.

*To the Foreign Secretary.*

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EXTRACT OF A LETTER FROM  
MR. ELSNER,

WHICH ACCOMPANIED TWO VOLUMES OF  
EXTRACTS FROM HIS CORRESPONDENCE.

*Berlin, Dec. 11, 1821.*

Dearly beloved Friend,

ABOVE all things I must request you to provide me, as soon as possible, with means for continuing my activity. Mr. H. justice of peace at O. most urgently asks for some hundred copies of the Prophets, the store of which has been exhausted for a considerable time. The same gentleman deems it very advisable to print the whole Bible in the Polish language in Latin types. An edition of that kind might be speedily executed here. I would earnestly recommend to take this object into consideration, because the sentiment of that gentleman is of great weight, considering his extensive and beneficial influ-

ence and activity. Mr. Becker has just left me. But as I soon expect him to spend a whole evening in my house, there will be an opportunity for reciprocal communication. But why did not you give us at least a few days during your journey? I feel more and more the necessity of establishing a regular society here for our object, in order to unite the different talents in aid of it. I have lately communicated to Mr. T. my wish to draw up an address to that effect, to be inserted into my periodical accounts. The result is to be expected. May the Lord bless your Society with continual success.

*To the Foreign Secretary.*

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LETTER FROM MR. MARC,  
FRANKFORT.

Dear Sir,

THROUGH Dr. Pinkerton, who on his journey passed through this city on the 8th instant, I had learned your safe arrival in London, and would before this have addressed a letter to you, had I not been detained by many occupations, under many bodily sufferings; and had I not expected a letter from you in answer to my last. This I received on the day before yesterday, and learned from it with great pleasure that you have returned home in good health. For the particulars communicated to me of your journey, I beg to return my cordial thanks. You need not be surprised that I do not want more publications. I beg you only to consider, that besides the large number I have received and put into circulation, 8,000 copies of various tracts have been printed here, more than 2,000 copies in Elberfeld, Stutgard and Nurnberg: and within a short time 10,000 copies of Christian pas-

sages extracted from Rabbinical works will follow. The Bible Society has here in store 900 copies of Jewish German New Testaments, and I myself a considerable number of Hebrew New Testaments and Tracts. I have been much pleased to learn, that the Committee intends publishing for the first, only the Prophets and the Psalms in Jewish German characters. This I consider to be far more advisable than publishing the whole Bible; as in that case the Jews would have selected for reading only the historical books. Of that publication I wish to receive 1,000 or more copies. Still more I look out for Jewish German cards, containing extracts from the O. T.—As soon as they have left the press, I request to transmit to me a good quantity, with an order to the commissioner at Rotterdam, to forward them in the most expeditious manner. Upon the whole I consider the dissemination of publications by this time, not as a chief object. As I already have observed, a very large number of them has already been circulated in every direction. The seed has thus been sown. What we now want are persons employed in watering; that is to say, travelling Missionaries. As soon as the 2nd edition of Christian passages, &c. and the Annual Reports of our Society have been printed, and I shall have forwarded them with the Rev. Mr. Wilson's sermon to our Christian friends abroad, I shall, if it please the Lord, set out again on my pilgrimage. I lately gave a copy of Mr. Wilson's sermon to Mr. J. Shortly afterwards he requested another copy, as Mr. K. a respectable father of a family, who formerly had been a member of the School direction, had taken the first from him, and Mr. J. observed, that he has done it with a look,



and with an expression of desire, that he could not think him *kosher* (so flesh is called when the beast has been killed according to the Jewish rites). Mr. J. added, that in his opinion, more than 20 Jews here had the attestation of their baptism in their pockets; he meant to say, that they had been baptized in other places, but had their reasons for keeping it as yet secret. This week we received letters from Mr. McCaul in Warsaw, which gave us the pleasing information, that many Jews there are ready to go over to Christianity, but are kept in suspense on account of Popery which is there prevailing. This is likewise the case in Bavaria.—I wish you would read my first memorial, which five years ago I delivered to the Committee, but which at that time they did not appear to have taken much notice of. What was my intention when I first felt interested in the object of the Society? That a congregation of converted Jews might be established under the superintendence of a truly spiritual minded Christian minister. To support it during the first years of its existence, until it be brought to a state of stability, would not require the fifth part of the annual revenue of the Society; and yet the effects would be far more important and desirable than all the Society has done, or can do else. I therefore earnestly wish, that this my memorial might come under some consideration. A respectable Jew from H. near W. has lately been baptized here by the Rev. Mr. K. The sermon which was preached on the occasion has been printed, and I shall send you a copy of it. Sixteen Israelites are said to have been present, and several of them to have shed tears during the affecting address of the minister. Mr. Edheim told me, that

some of them had exclaimed: Would to God I had come so far! The Court Marshall Von B. has addressed a letter of thanksgiving to Mr. Von Meier, for having sent him in the person of Mr. P. such an excellent instrument for the work of the Lord, highly commending his faith, piety and prudence. I believe that Mr. P. has a vocation from above for his actual work. While he was there, he stood ready to go and to do whatever the Lord might command. He spoke little; but whenever he said a word, it was not the repetition of what he had heard others say, but it proceeded from the bottom of his heart in the power of the spirit. He receives only 100 dollars annually, paid to him by Mr. Von B. alone; a salary which supports him but very scantily; but he is well satisfied and cheerful, and it only grieves him that he has not the means of travelling to such places where his presence might be useful. We have remitted to him 50 florins. If your Society also would do something, it would serve the cause. Leslie's short advice, &c. translated into German, and printed in Jewish German characters, with some alterations, might be of some use. But that passage ought to be omitted where he expresses a suspicion, that the Rabbins had adulterated some parts of the O. T.; a suspicion as little probable, as highly injurious and derogatory to the authority of the Hebrew Scripture.

I remain, yours, &c.

J. D. MARC.

To the Foreign Secretary.

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EXTRACTS FROM THE JOURNAL  
OF MR. SMITH.

Dresden.

ON our way hither I was much gratified, by hearing from many Jews that they read our books

in secret, that they were fully convinced of the truth of Christianity, that Christ was the Messiah promised to their fathers, and that they worshipped him as such; but as many of them were partly, others totally dependent upon the Jews, they dare not make an open confession of their faith. In this way I have long thought, that the minds of this people will be prepared for better things; that conviction will work and spread itself silently among them, until a certain period shall arrive, that they think they may throw off the outer garb of Judaism with safety, and certainly a great many of them, even now, have no more.

An interesting young Israelite came to me as I was leaving Leipzig, and expressed a great wish to have a German Bible. While he remained with me, I read some passages from the Prophets to him, relative to his nation, which he at first hesitated to admit were recorded in the Bible. I requested him to take the Hebrew Bible, and I would read the German, that we might compare them. He said, that he was not sufficiently versed in Hebrew to follow me, but he would read the German. He afterwards became pensive, and said, that these things to him were quite new, that unfortunately he had never had any religious instruction, when a child he was taught to chatter his prayers in Hebrew, the sense of which he knew nothing, and that this was all that he had ever heard about religion, except the name. I gave him some tracts, and promised to procure him a Bible.

Things are now so arranged, that there can be no doubt of Goldberg's being usefully employed here—protected by the first men in the town, or rather the nation; and the Jews in general here are not averse to Chris-

tianity; indeed one of them told me the other day, that they were half of them secret Christians; they have a better example set them here by Christians, than in any town I have been in upon the Continent.

He has commenced school with six children, and has now about the same number of adults whom he instructs of an evening—some of the adults are certainly very unassuming, strait-forward honest people. Among this number, there is a poor woman in very peculiar circumstances, which I will relate. On account of her preference to Christianity, her husband has left her with ten children, the youngest an infant. She deals in geese, by which means she has supported her family for about nine months since he left her. She rejoiced at the prospect of Mr. Goldberg's coming to instruct her children; but on his arrival, a considerable difficulty presented itself. Hitherto about half her profits she had derived from the Jews, which in the event of her children receiving Christian instruction she would lose, and also what little they earned towards their support.

I shall enclose a copy of the paper, which will more fully explain her circumstances. I think that she is a very worthy object.

The particulars of the interesting case referred to by Mr. Smith in the preceding letter, were forwarded by him to his Excellency Sir George Rose, from whom we have received them. The Rules of our Society would not permit of relief being given from its funds but private benevolence has not been wanting on the occasion.

PART OF A LETTER FROM MR.  
R. SMITH TO SIR G. H. ROSE.

*Dresden.*

Honourable Sir,

I SEND you a copy of a subscription we are making for a poor

Jewess in this town, who on account of her preference to the Christian religion has been left by her husband with ten children to provide for, which the paper will fully explain.

It is thought for 200 dollars she will be able so to extend her business, as afterwards to procure a maintenance for herself and family, independently of the Jews; 50 dollars I think is the most that we shall be able to get here.

Mr. Goldberg has already six of her children to instruct, and two of the elder ones go to him of an evening, with about the same number of adults. The Jews here in general are not averse to Christianity, at H—— and D—— we found a great number of secret Christians among them, who told us, that they read the New Testament which they had received at the Fair and other places; that they believed Christ to be the Messiah promised to their fathers, and worshipped him as such; but as they and their families are dependent upon the Jews, they dare not make an open profession of their faith. Mr. Goldberg enjoys here every advantage of making himself useful among his brethren.

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STATEMENT OF THE CASE REFERRED TO.

AN Israelitish woman of the name of R. L. is resident in the —— street in Dresden; *in her youth she received education in a Christian School*, in consequence of which she endeavoured in secret to make her children, born in her marriage with a Jew, acquainted with the divine truths of the Christian scriptures, as far as she was enabled so to do; upon the discovery of which by her husband, she was exposed to much contradiction and persecution. As she however persisted in secret in the

instruction of her children in these truths, her husband abandoned her entirely about seven months ago, and by his means also, she was deprived of all earthly means of subsistence from the Jews here.

Thus this unfortunate mother of ten children, the eldest of whom is 19 years, the youngest nine weeks old, bending under the weight of her severe misfortune, alone, and abandoned, knows not how she is to support her own life, and that of her children. The eldest of them however is at present apprentice to a Christian master, and receives Christian religious instruction; there is, however, a great difficulty in finding means to provide him with clothes. The mother entertains the wish to throw herself with the rest of her children, likewise Christians, upon the Christian Church, but is frequently filled with fears and doubts, whether God will afford her by the means of Christian friends the assistance which is necessary for her, lest He should suffer the trust which she reposes in divine help to be destroyed.

Since now this deserted but respectable woman has suffered, and has still to suffer, so much for the sake of Christ, it is certainly an especial duty willingly to obey that call of Christ, “Labour while it is yet day, for when the night cometh no man worketh;” and by Christian contributions so to labor towards the glory of God, that the necessities of this poor woman may be relieved by a fund arising out of these contributions, to be administered in an expedient manner on her remaining in her present Christian intention.

The most conscientious administration of these contributions of Christian charity may be depended upon, and the accounts of it will be sent in in the due season.



EXTRACT OF A LETTER FROM  
MR. J. D. MARC.*Frankfort, Dec. 21, 1821.*

Mr. P—— at D—— has succeeded in instituting a Society for promoting Christianity among the Jews in that place. He writes, that several persons of respectability in the neighbourhood have assured him of the interest they feel in the cause, and that the Court Marshal, Baron B—— is doing all that is in his power to gain over his numerous connexions in favor of it. To day Dr. R—— has been baptized in the Trinity church, by the Rev. Mr. S. who preached an excellent sermon. The candidate for baptism was so much affected, that he almost could wash himself in his tears; and he afterwards in a very feeling manner expressed his gratitude to the Lord, who had brought him to that happy moment.—On the second Christmas day a Mr. W. will be baptized in the German Calvinist church by the Rev. Mr. P. who as often as he speaks of the former, expresses his gratitude to God, and his surprize at the degree of knowledge, both of the Old and of the New Testament, to which he has attained, although the latter has been put into his hands only six months since. Mr. W. had been teacher in the same house here, where I was engaged, before I went to London. Afterwards he lived at Mentz in the same capacity for seven years, and has always approved himself to be an estimable character; and it therefore is to be hoped, that his baptism will make some impression on the minds of the Jews. Mr. P. is decidedly inclined to think, that he may become a very useful instrument among the Jews. Besides his knowledge of the Holy Scriptures and Jewish literature, he under-

stands Latin, French and Italian; and though he is 56 years of age, he is still of good health and full of vigor. You may be assured, that among all them, who hitherto have been baptized under the protection of our Society, I have not been wanting in my exertions to discover the doubts, which might lurk in the back ground of their hearts, to remove them, and to lead them to the living fountain of truth. That there is a difference in the degree of receptivity of the good seed, that in one the fruit appears quickly and abundantly, and in another slowly and scantily, needs scarcely to be mentioned to you. But I am happy in a well-founded hope, that the greatest part of them have not received the grace of the Lord in vain. By the first opportunity I shall send you some copies of the second and augmented edition of the Christian passages. This whole edition of 10,000 copies has been published at the expence of 7*l.* 10*s.* only, thus far less than I had expected, namely, 20*l.* voted by the Committee. I now would beg leave to print 10,000 leaves, containing passages, from Luther's and Spener's works, with the approbation of Mr. Von Meier. The expences would not amount to much more than 2*l.* We must set all means at work, to rouse the public in favor of our cause; and there are many individuals, with whom Luther's words will have greater weight, than even the Bible. According to informations, I have received from L——, the country Jews in that province are in such an awful state of ignorance, that they know little of their own religion, and few among them are able to read Jewish German. There may be more countries, where the state of the Jews is the same. Now, what

benefit may be expected from circulating religious books among people of that description? Our chief object ought to be the sending out of Missionaries.

*The following report is written by a Mr. R. at K., to whom Mr. Marc had given a parcel of Tracts for distribution.*

IN the Rhine Packet a circumstance took place, which excited my surprize in the highest degree. There were more than 300 passengers, and among them some Israelites, one of whom had a *written* Tract: "Address to Israel on Is. liii." which he handed over to a person who was seated near me. When I saw this, I took out of my pocket the Tracts, which Mr. Marc had given to me, and offered him something *printed* for reading. He was so much rejoiced thereby, that he requested me to sell him three copies. I told him, that if he would make a good use of them, I would give them to him as a donation, whereby he was so much affected, that his eyes were filled with tears. Another Israelite asked also for a Tract; and when I had presented him with three gratuitously, he was overjoyed, as also was the case with a third Jew. Now I also was addressed by Christians to the same effect. And as fortunately Mr. Marc had also furnished me with some Tracts for Christians, my store was soon exhausted. There was such a hunger after them, that many passengers would gladly have paid money for them, if I had been able to provide them with more.

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CORRESPONDENCE RESPECTING,  
AND EXTRACTS FROM THE  
JOURNAL OF, MR. WOLFF.

We have been favoured with a copy of Mr. Wolff's Journals, since July last,

by the friend to whom they were addressed. They are written in a style so peculiar, and so characteristic of the man, that we think it best to give them to our readers as they are, without alteration, and with very little abridgement. They were accompanied by the following letter from a pious friend of the cause, at Malta.

*Malta, Nov. 2d, 1821.*

Dear Sir,

I HAVE great pleasure in the honour of forwarding to you the enclosed, a series of Mr. Wolff's journal, received some days since by Dr. Naudi. Many of his friends here have derived much interest in its perusal, and think it highly creditable to his missionary qualifications. I sent it for the perusal of His Excellency the Governor Sir Manley Power, to whom I introduced Mr. Wolff, and who showed him, when at Malta, every becoming civility. Mr. Wolff whilst here conversed with many Catholic priests, and gave tracts to them. He frequently visited a respectable Jewish family named P. to whom also I assisted him in procuring his introduction to them. He conversed much with them on religion. He preached twice at the Rev. Mr. Wilson's missionary Chapel on Sunday evenings. Lieutenant M. of the 90th regiment, lately removed to the Ionian Islands, often expressed much gratitude to me for Mr. Wolff's kind attentions to him, in reading German with him almost every day.

I received a very kind letter from Mr. Wolff, some days since. His spirit, he tells me, is still with his friends at Malta. He writes also not less affectionately of his friends in England, and most particularly of Mrs. D. of Cambridge, and the Rev. C. Simeon, of King's College, both of whom he remarks, would be much pleased to hear of him.

I have formed a high veneration for his zeal and amiable qualities, and feel a great concern for his success and welfare in the arduous duties of his mission. Believe me, Sir, &c.

S. G.

Dear Friends.

HEREWITH I send to you the copy of my Journal. De la C. had the kind-

ness of copying it for me, for I am too much engaged.

July 21st, 1821.—Il Signor G. an architect, a native Maltese, called on me,—he began to talk with me on the principles of Christianity, and told me in the most violent way that the whole of Christianity is an imposture of priests. I replied: You are born a catholic, and having seen the superstition of your church, you think that the true system of Christianity does consist in the superstition of priests.

S. G. I do not believe in any divine revelation.

I. What reasons have you for it?

S. G. If God had desired that man should act and think after his pleasure, he could have done it, and all men would be constrained to think as he likes.

I. How should you a worm, dare to prescribe a rule for God, how he should have acted? Read the Bible and I hope you will have other views.

S. G. Every nation pretends to have a revelation from God—what nation now is in the right way?

I. The very circumstance you mention, that every nation pretends to have had a revelation from God, should persuade you that there must be some truth in it. Examine, therefore, the documents of the several nations, and read, I tell you again, the Bible.

S. G. The Bible is an imposture.

I. You have not read the Bible, and cannot prove it.

S. G. Volney proves it.

I. I do not argue with Volney, I argue with you.

S. G. The world was from eternity!

I. Prove it.

S. G. What would God have done before he created the world?

I. Will you prove a thing by your ignorance?

S. G. You admit that God is the *soul* of all things.

I. I do not understand this *spinozistical* nonsense, that God is the *soul* of all things, he is the *creator* of all things.

S. G. The word *Barach* in Hebrew does not signify *create* but *make*.

I. *Barach* signifies nothing, for there is not such a word to be found in Hebrew. You have heard something but not well, ---it is *barah* and it signifies *create*;

---but if I should admit that it signifies *make*, you told me just now that the whole Bible is an *imposture*, and you will prove your infidelity by the authority of the Bible. I must therefore draw this conclusion, that you are an impostor, but I tell you again that **אֵל** signifies *create*. Here is the dictionary.

S. G. I do not understand Hebrew.

I. Then you must not assert a thing which you do not understand.

S. G. Volney proves it.

I. Volney is a liar! prove the contrary if you are able.

S. G. The Koran is better than the Bible.

I. You have never read the Koran, I know it---that you have never looked into the Koran.

S. G. In the Bible is one contradiction after the other.

I. Here (I brought forth a Bible) shew me one if you are able. I challenge you to shew me one.

S. G. I will bring you a book which will prove to you that there are contradictions in it, for I have too much to do.

I. But you must confess that you have proved nothing, and that you will never be able to defend your absurdities by one reasonable proof. My dear friend, you are in an awful state, read the Bible where you will find the way of salvation, Jesus Christ---without him, you will undoubtedly perish.

S. G. Why does he not punish me, if there is a God, in this moment; I speak against him?

I. You are punished in this moment, for your conscience (I know it) reproves you, while you are blaspheming the Lord.

S. G. There is no such thing as blasphemy.

I. You are a blasphemer.

S. G. There are so many great men who did not believe.

I. All those who wished to continue to follow an immoral life; but truly great men, as Sir Isaac Newton, Hugh Grotius, and Leibnitz, have been believers.

S. G. I will come again, and bring those books of Volney and Voltaire with me.

I. I shall be very glad.



In the afternoon I went to Cohen the Jew, for whom I have procured a place in the convent of the Franciscans. A captain of a ship, a native Maltese, who is a Catholic by persuasion, and who knew Cohen when at Tunis, and another Catholic, were just then with Cohen. I began to read with Cohen the Gospel, and the Captain, and the other Catholics did listen with the greatest attention. The captain told me that it is a great "impostura del Papa e dei preti che non vogliono permettere alla gente di leggere la parola di Dio." I replied that I should be very happy to give him a New Testament, and desired him to come to me next Monday to breakfast. He promised to call on me at the appointed time.

After I had left the convent, I went to the Padre S. C. in the very same convent of the Franciscans. I was surprised when he addressed me; "Signor Missionario," for I thought that nobody in the convent knew that I was a Missionario, he told me then---

P. C. Signor Missionario, voi siete un buon uomo, e di una buona intenzione, ma voi non conoscete il mondo. I replied, Perche?

P. C. Quel Guidio, che avete raccomandato al nostro convento, e un birbante del primo ordine.

I. Perche?

P. C. Egli e attorniato ogni giorno dagli Ebrei ed egli parla con essi con molta amicizia?

I. Egli non sarebbe degno d'essere ricevuto nella Chiesa Cristiana, se non parlerebbe amichevolmente con i suoi fratelli gli Ebrei, e lui stepa ni' ha detto che vengono osui giorno°, Ebrei da lui, con i quali egli parla con molta amicizia.

P. C. Ma voi dovete essere canto, perche egli puo esser un impostore.

I. Molto piu io sarci obbligato di predicare a lui il vangelo di Cristo. Se voi andate a predicar, non potete esaminar prima se c'e un impostore o no!. E la parola di Dio, e vera, la quale dice: *Verbum meum non revertetur vacuum sed faciet quacunque volui.*

P. C. Che gli Ebrei sono a desso tanto ostinati!

I. Fa miente, con tutto cio la chiesa deve crescere. Tu es petrus et supra lance petram edificabo ecclesiam meam, et porta inferi non pravelebunt adversus eam.

P. C. Non e stato convertito nessuno in Gibhilterra.

I. Questo non potete sapere. Chi wi ladetto ch'io sono stato in Gibhilterra.

P. C. Noi sappianco tutto---vi hanno ingamati pel vostro denaro.

I. Non ho dato a loro neppure un saldo.

P. C. Ma avete dato libri che hanno venduti.

I. Bene, quei chi l'hanno comprati, hanno comprati, per leggergli.

And thus I became such a friend of him, that he told me I might come to him as often as I like.

In the evening I did go to Mr. T. who now reads every day with his father the Bible, and compares it with the citations of Voltaire, and both find that I was right in asserting that Voltaire turns all texts to his favour, without considering the connection. You know that I left Gibraltar in company with Lieut. T. He brought forth his doubts during the whole voyage with modesty, like an English gentleman.

July 22, 1821, Sunday evening. I preached in the presence of a large congregation in the Church. The Sermon lasted longer than an hour. The chief persons who have been present, have been Dr. G. with his Lady, Dr. and Mrs. Z. De la C., Mr. G., Mr. G. and many other gentlemen, officers and soldiers. I preached on the 7th verse of the xiv. Psalm. I shewed first how the Lord carried on his work of redemption by Abraham---the promise he gave to him---the mighty deliverance of Israel out of Egypt---the song they sang at the Red Sea, which is now a part of the worship of heaven, for Angels sing the song of Moses---their wanderings in the desert---the Theocratic government established among them---their kings, typical persons of Christ, the promises given to them by the mouth of the Prophets---their unbelief in Christ---their rejection from God---their dispersion among all nations, which was predicted by Moses and the Prophets. The false Christs predicted by Christ himself, arose 132 years after Christ, and A. D. 1666, the first called Barkokeba, the other Skabetai Zebi from Aleppo, who deceived the people. In the second part I shewed the duty of Christians to pray for Jews. 1st. "That it was the Spirit of the Saints to pray,

and have compassion for Jerusalem," Dan. ix. Nehem. i. 1, 2, 3, 4. ii. 2, 3, 4. Paul to the Romans, "My heart's desire is," &c. 2dly. The blessings which Christianity provides, obliges us to impart to our elder brother what we have received from him. I shewed finally the encouragements from the promises that that people shall return—by examples of conversions of individuals—by the proceedings of the London Society—by the scism which is now among Jews. Some words of my own conversion, I addressed myself sometimes to the Jews during the Sermon in Hebrew, for Abcaiz promised that he would come.

July 23d. I consulted with Dr. K. Dr. G. de la C., Dr. Naudi and Mr. Greaves, whether I ought not to send to Ben Zimra, the chief of the Jews at Malta, who told me that I should not come into his house, and let him know that I have not taken Cohen under my protection against his persecutors, who have taken from him his instruments, by which he is only able to gain so much that he could pay his debts—in order that he might turn Christian; and that I would be ready to commit him to the protection of Ben Zimra, if he will take him, and give him liberty of acting and thinking, for I never intend to convert men through low means. My proposal was approved by all my friends; and as Ben Zimra has forbidden me his house, and has desired that I should not trouble him with correspondence; de la C. had the kindness of taking upon himself to go to Ben Zimra, and tell him this in my name.

July 24th, 1821.—I made a collection of ten dollars, to be able to procure for Cohen other instruments, in order that he may be able to gain his money and pay his debts. I have committed him to the instruction of Mr. Wilson; and I shall either have him baptized in the Church of England, or by Mr. Wilson. My conscience does not allow me to commit him to the Catholics, for they are here too superstitious.

De la C. did go to Mr. Ben Zimra, who became very angry, and threatened to accuse me to the Governor as a disturber of their religion. He told de la C. that I was once a Rabbi, and did go over to them for money's sake, that I ought to follow a better trade, and that he would not take Cohen under his protection! Dr. G.,

Wilson, a Maltese merchant called Lachosia, who will give me letters to liberally minded Jews at Alexandria, and who dined to-day with me and de la C. will go with me next Thursday to the synagogue.

The Captain of a ship, whose name is Signor Francesco Allegro, whom I met at Mr. Cohen's, called on me, and desired a New Testament, which I procured him, and besides the New Testament, Dr. N.'s Tracts. Cohen reads now in the greatest innocence, the New Testament with Catholics, who call on him in the convent; and to-day came to me a Catholic who told me, that that book which I had given to Cohen (The New Testament) contains good things. The Captain, Francesco Allegro, knows many Jews residing at Tunis; he told me that there are more than 20,000 Jews at Tunis. In the Jewish street called *Chara*, are alone more than 10,000 Jews. They have several rabbies and are well educated, having received their education in France and in Italy. The principal Jews are, 1. The brothers, *Forti*, quite young men. 2. The Brothers Cessara. 3. Mosaic Sarvela, president of the Jews. 4. Kait Lshavi. 5. Luinbrusa. 6. The brothers Armond. 7. Manoel Mines. 8. Santilliano, English Vice-Consul. 9. Moshe Nunet, Scrivano del Guardian Gasha. 10. The House of Natap. 11. Enrikes. 12. Angelo Fiorentino. 13. Galula, one of the richest Jews. 14. Kait Jusuf. 15. The families of Franchetti.

The Jews there speak Arabic, Hebrew, Italian, Spanish, and few of them speak French.

The same captain told me, that it would be well if one would go to Tunis for having entrance to the Jews, to have letters for the Jewish Consul called Oglander (Richard) and for Mr. T. Pearson, who has taken with himself a Jew from Tripoli for his Secretary, whose name is, *Halfun*.

July 25th, 1821.—Signor Francesco Allegro called on me this morning, in order to read the Scripture with me—and will bring other Catholics with himself. Dr. Naudi and I, did drink tea at Mr. de la C., we read together the Acts of the Apostles, the xxi. xxii. xxiii. and xxiv. chapters. We have the intention of meeting every week once, and read together the Scriptures, and pray for

Jerusalem's salvation. I intend to read Thomas a Kempis, the works of S. Franciscus Salesius, and the writings of S. Catherine of Siera, which all have so much of Scripture truth, with the monks in convents at Malta; and conversing upon the subject, I hope by the grace of the Lord to bring them to the Scripture. My friends here, Mr. G. de la C. and Dr. K. have approved of the plan.

Oh Lord, I feel such an emptiness in my own soul, while I am going about to seek what is lost, and shew them the way to the road of Salvation.—Christ, come and speak through me to such a stiff-necked people.

*July 27th, 1821.*—I was introduced to Abot, Esq. Consul at S. Jean d'Arc. I was told that I was misinformed about Ben Olicl's having written against me to Malta, especially as he has given me a letter of introduction for Jaffa—and the Consul himself told me, that the Jews of Gibraltar are excommunicated by the Jews in the East, and hated by the Jews at Malta on account of their liberality, and that he does therefore not wonder that Ben Zimra and the other Jews did not receive me kindly. I am determined not to go again to the Synagogue at Malta, as I first intended, for it would do no good, and only excite their passion. My friends here, as G. Dr. N. and K. told me, that I act wisely by not going, especially as Pariente has received me kindly.

They tell me that it is of importance to tell you, that if the Society should send another Missionary to the East, he should neither stop at Gibraltar, nor at Malta. My name is now undoubtedly known at Egypt and Jerusalem—but I proceed on my journey, the Lord will, I trust, be my Guardian! It would be well if I could be naturalized as an Englishman. Cohen is firm indeed—I have made a collection, and bought him with the money I got, his instruments which the Jews had taken from him—and in order they may not be able to take them again, to lend him only the instruments, and they belong to C., N., K., G. and to myself, who have given the money. I read with him the Gospel, and pray, and take care that he labours.

The Chapel of Mr. Wilson was crowded that evening when I preached. Mr. D. M. the nephew of Lord M. was present. He desires now to read the

History of the Jews. Lieutenant T. has taken a copy of my sermon. My love to Mr. and Mrs. B. &c. &c.

*Ship Superba, 100 Miles distant from Alexandria, upon the Mediterranean.*

Dear Patron,

I MENTIONED you in my letter, dated either 23d or 24th of August, that I have agreed with Francesco Zorb, Captain of the ship called Superba, to sail with him to Egypt, which took place on the 25th of August, in the morning, at seven o'clock, my friends, Dr. Naudi, Mr. Graves, and Dr. K. who had given, a day before my departure, a party on my account, and de la C. did accompany me on board. I mentioned you likewise, that Lieut. Governor Sir Manly Power has furnished me with letters of introduction for Egypt, namely, to the General Consul Salt; other gentlemen, for Sadik Gibraltar, a liberal Muhamedan, and the Bible Society has furnished me with four large trunks of Bibles, New Testaments, and Psalters in several languages, and has given me the key of the trunks, and a letter of the Committee, written by the Secretaries of the Malta Bible Society, directed very kindly to myself, in which letter they give me power of selling those Bibles, &c. at their own account, and to give away gratis; which they left all to my discretion, with respect to the manner of distributing them. The respectable Jew, J. P. by principle and education a gentleman, to whom I was introduced by Dr. —, became my true affectionate friend; he never disputed, but listened with attention when I explained to him the Prophets. His children enjoy a Gentile education, and know very well by heart the catechism of the Church of England. I drank frequently tea with them, and told them of the Rev. Lewis Way's endeavours for the conversion of the Jewish nation; every Jew is amazed as often as I mention this fact. I tell them, "Imagine a gentleman who has a noble income, and a palace like a prince, left his palace, wife, and children, and went to the poor Jews, our brethren, in Poland and Russia, to persuade them that Jesus is the Messiah, and that they shall come back to their own land. And more, he



did go to Aix-la-Chapelle, and spake with all the potentates assembled, about our poor brethren!" they opened their mouth with astonishment, and became thoughtful! Now I must mention you my occupation upon the wide sea.

Aug. 25. I took out of my trunk the following books: 1. Hebrew Old Testament, 2. Hebrew New Testament, 3. Hebrew Dictionary, 4. Arabic New Testament (Calcutta edition), 5. Italian New Testament, 6. English Bible, 7. Scott's Answer to Crooll, 8. The Golden Treasury, by Bagatzky, in English, given to me before my departure from England, by dear Mrs. D. in which the following verses delighted my heart:—

"Could I be cast where thou art not,  
That were, indeed, a dreadful lot;  
But regions none remain, I call,  
Secure of finding God in all!  
My country, Lord, art thou alone,  
No other can I claim or own."

Mrs. D. has written these verses in the book with her own hand. Dear Mrs. D. how much spiritual communion did I enjoy with 'you! I wrote a letter to my mother beloved in Germany, which I send to you for forwarding it. I must give you an extract of the contents of that letter.

"I am obliged almost every time to write to you upon the wide sea, for during my abode in a place, I am so much engaged and surrounded with friends, with whom I consult about the salvation of Israel, that I have scarcely a moment of time to tell you, that your son loves you, and that you never go out of my mind, that I am always thinking of you, and am talking about you in company; and certainly not one yet has been displeased about it, that I am often trying to turn the discourse about you, dear mother; and it is true, that some smile about it, but they observe still in that habit the burning love of a child towards his mother, and some are moved to tears, especially mothers who are not able to kiss their affectionate children, for they are in the wide world far from them, exposed to many dangers. Mrs. D. wept as often as I talked with her about you; for fourteen years are past, that the sea separates her from her son, no ship does bring back her Thomason, for he is preaching to the poor Hindoos remission

of sins by a crucified Saviour, on the river Ganges; a business too important that it could be delayed, for we must labour while it is day, for the night comes when no man can labour, and D. does not wish that he should leave behind starving so many souls, especially as she knows she will see him again there where separation finds no longer place, where day is without night!" After this, I gave to my mother a short account of all my operations. The Lord may bless all my letters to her, and perhaps I may meet her again in this world, and find her upon her knees, adoring that Saviour as her Saviour, whom her son adores as his Saviour, as the straight gate leading towards heaven.

The Jew from Jerusalem, was not yet ready to go, and did not come with us, the monk did likewise remain behind: G. V. a Maltese servant, was one of the passengers to Alexandria. He was the servant of Mr. G. Fellow of Oriel College, Oxford, on his voyage to Syria and Cyprus. I knew G. when at Rome. I was surprised to hear that T. C. from Alkushi, whom we both knew well at Rome, accompanied G. on his journey to Aleppo, Sinai, and Jerusalem. They have been in the convent lying upon mount Sinai, where many monks are.

I showed to the captain of the ship Superba, who is very kind to me, one of Dr. Naudi's tracts on Redemption, and gave it to him, which he immediately read, and was pleased with it. I gave another to his son, to his scrivano, two to a widow of a captain of a ship, who was servant in the house of Mr. H. who is returned to England; she went with her three children to Mr. H.'s brother-in-law, the English Consul at Alexandria. I asked her, whether she would have any objection if I should teach her children to read during our voyage, she was rejoiced at such an offer. I read with the two daughters passages of the New Testament in the Italian tongue. The captain prayed this evening with all his crew the rosary, and sang the *Lytania della beata Vergine*, in a tongue which they do not understand, in the Latin tongue. After that they had finished, I said to the captain, that I am glad to be in a ship where - I observe that they are all concerned for the salvation of their

souls---for I observed indeed, a more than usual devotion among them. I showed to him the New Testament in Italian, and did read to him the xxvith and xxviith chapters of the Acts; I observed to my great surprise, that he knew almost that whole chapter by heart. He complained about the priests at Malta, who prohibit to the people to read (as he expressed himself) 'La parola mon quella degli nomini, ma quella di Deo.' I have finished the book of the Judges this evening, in Hebrew.

Aug. 26. I read for myself the 1st book of Samuel in Hebrew, the Corinthians in English, and Voyage en Syrie et en Egypt, par C. F. Volney, taught the two little girls, read the iiid chapter to the Colossians with captain Zorb; after that I had told him, that my intention is to preach the Gospel to the Jews, he knew that I was the same person whose name he heard mention by the Jews at Gibraltar: he made the observation, that the Jews at Gibraltar are strictly attached to their belief, but as they are well informed, it is an easy thing to find entrance to them, which is not the case at Malta, where they are ignorant, and therefore afraid. Every one on board treat me with the greatest respect. The captain told me, that I might read the Scripture with him and his son, but not with his crew; he informed me that the Jews at Salonichi are numerous and rich.

Aug. 26. Five o'clock in the evening. While the captain and his sailors are singing upon deck, "Regina Angelorum, ora pro nobis! tuo filio nos reconcilia, tuo filio, &c. I fancy myself below in my cabin, to stand near the Red sea, and singing in Hebrew, "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider has he thrown into the sea."

Aug. 27. Little wind. I distributed tracts among those sailors who knew how to read; there were six who read very well. I continued to read Volney's Travels, Old and New Testament.

Aug. 28. More wind. Continued the reading of the Old and New Testament, and Volney's Travels.

Aug. 29. The captain finally gave me permission to read likewise the New Testament with the crew. I read a chapter of St. Luke with the captain's son and nephew.

Aug. 30. I read the xxvith---xxviith chapters of St. Matthew with the sailors of the ship, finished the epistle to the Galatians, and the whole book of Samuel: felt a hearty compassion for Saul. I must here mention, that I read when at Malta, the speeches of the members of the Jews' Society, with which I was very much delighted, for I love that Society still, and especially Mr. S. very much indeed!

Now I am approaching, O Lord, every hour, every moment, nearer to that country which thou didst promise to us by Abraham, Isaac, and Jacob, and shall find it desolate; thy holy city desolate. O Lord, incline thou the ears of thy people, my brethren, in order that they may listen to me, and let me listen to the voice of thy holy Gospel, that I may experience the power of thy Gospel stronger and stronger, and preach to them that word which has changed my own heart, my own soul! O Lord; may I proclaim thy name in Spirit and in truth? Amen.

The captain told me, that we should meet with the Greek fleet, I took, therefore, modern Greek tracts out of my trunk, in order that I may distribute them if they should come nearer to our ship, but we met with none!

Sept. 1. Very fair wind. I read the second book of Samuel in Hebrew, the Ephesians in English, and the Gospel of St. Matthew in Hebrew, and marked with the pen all those prophecies of the Old Testament to which the New Testament itself does refer, for those prophecies are undoubtedly the strongest which may be brought forth in arguing with a Jew. I read in Volney's Travels, that in the convent Mar Hannah al Chour, in the mountains of the Druzes, are, among other books, Nar Allabab, published by Paull, from Smyrna, a converted Jew.

Sept. 2. We met with a brig coming from Alexandria, it was called brig Superba, a brother of our ship Superba, and belonged to the same owner, the captain of the quarantine at Malta, Captain Schembry; the two captains did talk together, and I forwarded a letter upon the wide sea, to Dr. Nandi.

Sept. 3. We are only forty miles distant from Alexandria, where all is quiet, and no plague is raging there, as they fancied at Malta. The Pacha is in pcease with the Grand Seignior. So



far written at sea; I continue to give you the farther accounts, God please it, from Alexandria.

*Alexandria, Sept. 4, 1821.*

THIS morning at seven o'clock we arrived at Alexandria. The Janissary of the English Consul came on board and desired letters, he took my baggage (but not my six trunks with Bibles) and I went with him to Alexandria, where I met to my greatest delight with the General Consul Salt, who is one of the most informed gentlemen with whom I ever met. Both Mr. Lee and Mr. Salt received me with the greatest kindness, and promised to give me letters of introduction for Cairo. Mr. Salt will introduce me to Dr. M. a Jew by birth and profession, but an infidel by principles, but who may give me much information about the Jews in Syria, and introduce me to the Jews in Alexandria—he is reckoned to be the most clever physician at Alexandria, and is often called by the Pasha. He is now writing the History of Syria, and is beginning it by proving that all the religions are false; he does not argue, but ridicules every thing. Burckhardt mentioned him, as I hear in his accounts. Consul Lee will procure me the introduction to the Phœnician Jews who are residing in this town, and enjoy the protection of the French Ambassador, since the time of the arrival of Napoleon in Egypt. Mr. Salt will farther introduce me to the Greek Patriarch at Cairo, who pretends to be the true successor of S. Mark, and that his see is elder than that of Rome, Constantinople and Moscow; but he is decidedly adverse to the Bible Society. Ismaele Gibraltar is not in Egypt, but commands a fleet against the Greeks, and his son Sadik Gibraltar is returned to Malta. I cannot of course be introduced to those two Turkish gentlemen of consequence, but Mr. Lee will give me letters of introduction for Osman, a friend of the Pasha. The Pasha is at present here at Alexandria, with his friend Jussuf Boors an Arminian Christian, who is not properly Prime-Minister, but esteemed as Prime-Minister of the Pasha. Salt and Lee will introduce me to him, and speak with him, whether it may be advisable to introduce me in this critical time to the Pasha, or whether I should proceed as much as possible unnoticed from here

to Syria; for every step of the Christians is now watched with jealousy by the Turks on account of the Greeks! Both of them speak with high regard about Jowet and Burckhardt, Burckhardt died a sacrifice of his zeal, for he exposed himself to the heat of the weather too much! O Burckhardt, O my Burckhardt, I hope and trust to see thee in heaven, adoring the Son of God for whose glory thou diedst. Salt told me that I shall find more to do at Cairo than at Alexandria, for in Alexandria almost every Jew is provided with Bibles, and thus the Catholics, for both of those denominations are not numerous here. Mr. Lee did advise me to leave my Bibles for some days on board, until he has procured me the licence of Yussuf, that I may bring them on shore without being opened in the Custom-house. The Pasha is not at all rebel against the Grand Seignior; on the contrary very much attached to him, and on this account very strict against foreigners. I met this evening a Moorish Jew in the street, whom I saw in the Synagogue at Malta; he looked kindly at me, and said, "How do you do?" Not more for the first day of my arrival in this place. Oh that the Lord may be with me, that I may be enabled to write sincerely and in truth in my farther accounts to you, that the Jews at Alexandria have laid down their arms of rebellion and worship him whom they have pierced, and mourn.

I dined to day at Mr. Lee's, in the company of Mr. and Mrs. Salt, the latter is an Italian lady, and Mr. and Mrs. Lee, and the traveller Mr. S. from Dorsetshire, who was at Jerusalem. I was delighted to see Mr. Salt had the same views about the *East*, about the Eastern literature, and about the great scholars of the Eastern language, who are in Europe; the same views, I say, as I have, to think likewise that Volney is too much *theoretical*, and agrees with me, that Niebuhr's travels are the best: he will make me a present with Niebuhr's travels on my arrival at Cairo, where he resides. Mr. Lee will give me Ali Bey's travels. My conversation with Lee are more about the Missionary affairs. Mr. Salt knew my friend B. and Professor M. in Bologna, and A. at Rome, and my friend David Bailey, with whom I travelled from Turin to Geneva on my journey to Rome. Enough—All is well at Alexandria, no plague, no war here.



I take lessons in Arabic from the same Captain, who did instruct Mr. Jowet.

I am, yours, &c.

JOS. WOLFF.

P. S. I learn the pronunciation of the Coptic language from a Copt Monk at Alexandria, at the advice of Mr. Salt.

*To be continued.*

would gladly redeem their time, and thus consecrate the amusement of their leisure hours to the service of God.

As an encouragement to the undertaking, it may be mentioned, that the sale of Ladies' work at Bristol, has this year produced the sum of £240. 0s. 10½d. which is equally divided between the Church Missionary Society and our own.

## NOTICE RESPECTING THE SALE OF LADIES' WORK.

SOME of our female friends will learn with pleasure, that we are preparing to accept their kind offers of making fancy articles, the profits from the sale of which may be devoted to the Jewish cause. It is proposed to receive all contributions of this nature, with Baby linen, Clothes for the Poor, &c. &c. addressed to the Secretaries, at their Office, 10, Wardrobe Place, and when a sufficient number shall have been sent, a day will be appointed, and a suitable place obtained, of which due notice will be given, where the whole may be disposed of.

We take this occasion, therefore, of inviting the assistance and co-operation of all our friends, and our young friends in particular, who may have leisure and opportunity for the purpose, assuring them that the smallest offerings will be most thankfully received, as it is only by the accumulation of numbers, and by the joint assistance of many, that the plan can be carried into execution. And we doubt not there are many, who

## LITERARY NOTICES.

A VERY useful little work has lately been published, entitled, "Scripture Antiquities, or a Compendious Summary of the Religious Institutions, Customs, and Manners of the Hebrew nation, compiled from the most authentic sources, and designed as an introductory help for the better understanding of the Sacred Scriptures, by Rev. John Jones, Curate of Waterbeach, near Cambridge."

The Rev. George Hamilton, Author of the Codex Criticus of the Hebrew Bible, has prepared for publication, a Letter to Rabbi Hirschel, wherein he compares the Evidence of the Resurrection of our Lord, with that adduced to prove the miraculous exodus of the children of Israel from Egypt. This letter may be expected in the course of the present month.

The Committee of the London Society have resolved to add to the Prize given by the Christian Recorder for the best Essay "on unfulfilled prophecy, especially what relates to the ingathering of the Jews," the Jewish Expositor, Mrs. Adams's History of the Jews, and the Hebrew Testament handsomely bound,

## CONTRIBUTIONS TO THE LONDON SOCIETY.

### FOR GENERAL PURPOSES.

Anonymous from the Country, by Messrs. Hatchard and Son....	3	0	0
Cockell, Edgar, Esq. Hackney Road, by Mrs. Jennings.....	1	0	0
Gell, Rev. Robert, M. A. Wirksworth.....	10	10	0
J. B. by Messrs. Hatchard and Son .....	5	0	0
Kemp, Rev. C. C. by His Excellency Sir G. H. Rose .....	2	2	0
Poggi, Miss, collected by her ...	3	10	0
S. B. by Messrs. Hatchard and Son .....	5	0	0
Tomkins, J. Esq. Ock-street, Abingdon .....	1	0	0
Tomkins, Miss, do. do.....	1	0	0
Tomkins, Miss M. A. do. do.....	1	0	0
X. Y. by Mr. Amici .....	1	0	0
Birmingham, by Miss M. L. Pratt, collections and sale of puzzles	5	5	0
Bonsal Society, by Rev. Edward Sim .....	5	0	0
Bradfield, Rev. H. Stevens, by Miss Anna Thoyts, Sulhamstead House.....	5	0	0

FOR GENERAL PURPOSES,—*continued.*

Cambridge Students' Society, by James Stewart, Esq. Treasurer	27	18	0
Do. Ladies' do. by Mrs. Dornford	40	2	0
Chichester, Sunday school collections, by Rev. John Davies	1	0	0
Clewer Society, by Mrs. Davis	12	1	3
Exeter do. by Mr. C. Upham	19	4	6
Falmouth, (Rev. R. M. Hitchins, Curate) collected after a Sermon by Rev. C. Simeon	23	8	0
Goathurst, near Bridgewater, by Rev. J. N. Coleman	2	2	0
Harwell, (Rev. G. Knight) collected after a Sermon by Rev. T. G. Tyndale	5	0	0
Hereford Society, by Mrs. Love	35	0	0
Irish do. by Rev. W. A. Evanson	50	0	0
Iver, near Uxbridge, Subscription box at Rev. Edward Ward's	0	17	9
Littlebury, (Rev. H. Bull) collected after a Sermon by Rev. C. Simeon	8	15	9
Do. Mrs. Bull, collected by her	4	1	0
London: St. Swithin's, Londonstone, (Rev. H. Watkins, Rector) collected after a Sermon by Rev. C. Simeon	17	2	7
Maidstone Society, by Mrs. Praace	3	1	0
Manchester do. by S. Moxon, Esq. <i>Old Account</i>	19	19	7
Do. by do. <i>New Account</i>	76	0	0
Do. Ladies' do. by do. <i>Old Account</i>	35	0	0
Melton Mowbray Ladies' Society, by Miss F. Stokes	10	10	0
Norwich Ladies' do. by Miss Hancock	118	8	1
Do. <i>For Schools</i>	61	7	4
Oxford, Gleanings, by Rev. J. Hill, V.P. of St. Edmund's Hall	3	0	0
Do. Rev. M. Noel Ellison, M. A. Fellow of Baliol College	2	2	0
Plymouth, Dock and Stonehouse Society, by J. H. Dawe, Esq.	50	0	0
Rugby, Miss J. C. Marriott, collected by her	4	10	6
Rumsey, by Rev. J. Crabb	4	0	0
Saffron Walden, (Rev. N. Bull, Rector) collected after a Sermon by the Rev. C. S. Hawtreay	13	12	6
Shaftesbury Society, by Mr. Jesse Upjohn	1	13	3
Scotland: Nairnshire Society for the propagation of the Gospel, by Rev. William Barclay, <i>Secretary</i>	5	0	0
Tiverton Society, by Miss M. Ware	3	0	0

## FOR HEBREW TESTAMENT FUND.

Brewer, Miss, Bethnal Green, collected by her	0	10	0
Gell, Rev. Robert, M. A. Wirksworth	0	10	0
Mills, Miss, King's Kerswell, Devon	1	1	0
Peckham, A. C.	1	1	0
Sherborne, Rt. Hon. Dowager Lady	15	0	0
Holbeach, Lincolnshire, collected by M. H. B.	9	0	0
Littlebury Society, by Rev. H. Bull, Mr. R. Day	1	0	0
Norwich Ladies' do. by Miss Hancock	92	10	7
Shaftesbury do. by Mr. Jesse Upjohn	0	1	3
Stansted Sunday School contribution, by Mr. John O'Neil	5	0	6
York, Rev. S. Graham, Donation by Ruth	20	0	0

## FOR BUILDING FUND FOR SCHOOLS.

Bristol Ladies' Society, by Rev. W. L. Glover	100	0	0
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## FOR FUND FOR FOREIGN SCHOOLS AND MISSIONS.

Norwich Ladies' Society, by Miss Hancock	7	14	0
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## LEGACIES.

Oyley, Mrs. Sarah, late of Curzon-street, and Tottenham	50	0	0
Eale, late Sarah, by Miss Du Croz, <i>Executrix</i>	5	0	0





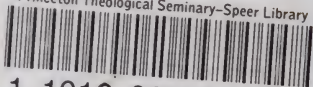


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